

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

XXVII, No. 17

FRIDAY, April 28, 1961

United States and Canada 1 year \$3.00; 2 years \$5.00; 3 years \$7.00
Foreign 1 year \$4.50; 2 years \$8.00; 3 years \$11.00

Good Christians Ought to Write

By the Editor

We have set aside May as Letter Month, and we most earnestly desire to have you write us. We want you to write because you are our friend, because you love us, because you pray for us, because you wish to encourage us. We want you to write, and send good counsel. We want you to send your gifts. We want you to help get out THE SWORD OF THE LORD. We want you to write and let us send you gifts, too.

I believe there are many reasons why a good Christian ought to write the Sword of the Lord.

1. Christians are commanded, "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation" (Heb. 13:7). I think that refers primarily to pastors. But in some sense I am the pastor to some twenty thousand preachers, and to other tens of thousands who read THE SWORD OF THE LORD. I preach to you the Gospel. I go out of my way to answer your questions, help you in your problems, pray for you in trouble. Then if you should remember your pastors, you ought to remember this editor and THE SWORD OF THE LORD.

In the same chapter (Heb. 13:17), we are commanded, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that

must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." Oh, if pastors watch over your souls, surely then I, too, have some of the duties and burdens of a pastor and ought to be remembered.

2. In Galatians 6:6 we are commanded, "Let him that is taught in the word communicate unto him that teacheth in all good things." If you are taught by THE SWORD OF THE LORD, then you ought to write to THE SWORD OF THE LORD. If you are blessed with THE SWORD OF THE LORD, then you ought to share with us here at THE SWORD OF THE LORD. That is a good reason to write.

3. When Paul was in jail at Rome, no doubt his heart was sad. But one day there came a great refreshing. Epaphroditus came all the way from Philippi and visited Paul in prison. And oh, how many love gifts those at Philippi had sent to the aged Paul in prison!

It had been a hard, lonely time for Paul. He had lost so many friends. He said, "All they which are in Asia be turned away from me" (II Tim. 1:15). He said, "Demas hath forsaken me, having loved this present world" (II Tim. 4:10). He was tried for his life and no man stood by him, but

(Continued on page 3)

Prize Winning Sermon In Sword Evangelistic Sermon Contest

BEHOLDING THE CROSS

By Evangelist John Linton
328 Belle Isle View, Riverside, Windsor, Canada

"And the people stood beholding."—Luke 23:35.

Never, never again will men on earth witness a similar sight. Jesus Christ, incarnate Deity, is about to die the death of the cross. Hanging on those nails willingly and unresisting is the Son of the omnipotent God. Myriads of angels, invisible but real, surround that cross ready to deliver Him, but they are never called upon. Speaking of His atoning death for the sins of mankind, Jesus had said, "The Son of man must be lifted up." And now He is hanging on that prophesied cross while the people stand beholding.

What did they behold as they stood there? What is the meaning of that cross? We know that the voluntary death of the Son of God had a significance far beyond the understanding of those actual witnesses. Certainly they did not comprehend the meaning of what they were beholding.

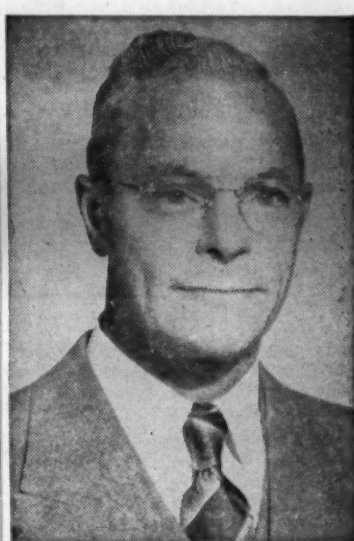
There are still some among us who have failed to see the meaning of Christ's death. To some it was merely another martyrdom. Jesus, they say, died for His convictions as Socrates and many others before and after Him have died.

Others actually go the length of saying His death was a mistake

on His part. When Dr. Wilbur Smith was in London recently, he went to hear Leslie Weatherhead of City Temple. Pointing to a large illuminated cross in the auditorium, the preacher said, "Do not tell me that was the will of God. Jesus was put to death by wicked hands, and wicked hands never can do the will of God. Such an idea is nonsense."

The whole Bible, however, declares that the death of Christ at the hands of wicked men was predetermined before the foundation of the world as part of the divine plan for human redemption. When men like Dr. Weatherhead and others repudiate the atoning death of Christ, they enter the ranks of the deceived and the deceiving. They come to believe that the Bible doctrine of the atonement is, as he says, "nonsense," or as Paul puts it, "foolishness": "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (I Cor. 1:18).

"The people stood beholding." Let us stand with them but not in the feeble, glowworm light of human wisdom. Let us stand before this cross in the full-orbed light of God's Word and see if we can behold more than the original eye-



Dr. John Linton

witnesses saw concerning its meaning.

For one thing, the cross was a revelation of

Sin At Its Worst.

This thing called sin—who can define it? The catechism tells us, "Sin is any want of conformity unto, or transgression of the law of God." Sin is all of that, and more. Sin is really man's opposition to the will of God; sin is rebellion against the rule of God; sin is a blow struck in the face of God. Sin, if it had its way, would dethrone God and cast Him out of His own universe.

Does that sound too strong?

(Continued on page 6)

Prayer

Unoffered and Unanswered

By the late Dr. George W. Truett
Long pastor, First Baptist Church, Dallas, Texas
Beginning Revival Services in Tent, Ft. Worth
JUNE 11, 1917

"Ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts."—James 4:2, 3.

Before the reading of the Scriptures, I would be allowed a moment in which to express my grateful joy for the privilege of spending several days, the Lord willing, in daily special meetings in this city. I am glad thus to be the guest of the two noble churches, the Broadway and College Avenue Churches, and to be associated with their cherished and nobly capable pastors, Drs. Smith and Edwards. Their generous words of welcome very deeply touch my heart.

Just one concern have I in coming for this brief visit—if I know my own heart—and that is to help the people, if I may and as I may, and so to witness for our great, good Master as shall be pleasing in His sight. I am not an evangelist, as these honored fellow-pastors have already explained to you, but a busy pastor, in a modern city like yours, dealing with the same problems as those with which your pastors and churches are constantly dealing. Right at the beginning of these services, I would cast myself upon your most prayerful sympathy. I would appeal to you in the beseeching words of the apostle: "I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together

with me, in your prayers to God for me." Together, let us continually look to God for His guidance and blessing, in everything that is to be said and done in these proposed meetings. What do we here without God's light and leading? Oh, may the Divine Spirit teach us and empower us, at every step, as we address ourselves to these services! And He will, if only our hearts, our motives, our attitude shall be right in God's sight—if we shall be humble before Him, and shall eschew every evil way, and shall desire above all else to know and to do Christ's holy will.

Assembled here with one accord,
Calmly we wait thy promised grace,
The purchased of our dying Lord,
Come, Holy Ghost, and fill this place.

Let us deeply ponder these sayings: "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." "If you then, being evil, know how to give good gifts unto your children, how much more shall your heavenly



Dr. George W. Truett

Father give the Holy Spirit to them that ask him." Above all else, and without ceasing, let us seek the guidance and power of the Holy Spirit, both in the public services and in the private efforts that are to be had, in everything pertaining to these meetings.

You are now ready, I trust, to give reverent heed to the reading of two passages from the Holy Scriptures. The first is from the eleventh chapter of Luke. I read from the first to the fourteenth verse:

And it came to pass, that, as He was praying in a certain place, when He ceased, one of His disciples said unto Him, Lord, teach us to pray, as John also taught his disciples. And He said unto them, When ye pray, say, Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation, but deliver us from evil. And He said unto

(Continued on page 9)

Subscription Campaign Closes May 24

Free Books Offered With Subscriptions at Reduced Prices

By Evangelist Walt Handford, Assistant Editor

For a number of weeks we have been making a special subscription campaign offer to our friends. The closing date for this campaign has been set as May 24. Subscription orders must be postmarked by midnight of that date to receive the special premiums and the unusually low prices. Hundreds of our friends have sent in many subscriptions during this special campaign offer. Remember that until May 24 you will receive a free premium book along with any of the following offers:

One yearly subscription \$3.00 and one book free.
Two yearly subscriptions at \$5.00 and one book free.
Three yearly subscriptions for \$7.00 and one book free.
Ten yearly subscriptions for \$20 and one book free.

Notice that at the special rate for ten subscriptions or more, the subscription to THE SWORD OF THE LORD costs actually only \$2.00 a year, and you receive one of our free premium books.

Choose Your Free Book

The books which we have been giving as premiums during this subscription campaign have been well received. Dr. George W. Truett's book of sermons, *A Quest for Souls*, has been very popular. Joe T. Odle, editor of the *Baptist Record in Mississippi*, wrote to say, "I note with pleasure that you have republished the book, *A Quest for Souls*, by Dr. George W. Truett. In my thinking, this is the greatest book of sermons Dr. Truett ever published and I am glad that it is again available." Remember this wonderful 379-page book contains twenty-four of Dr. Truett's most moving evangelistic sermons. They were preached in revival services in Fort Worth in 1917. Here you will find Dr. Truett at his best. Preachers and Christian workers everywhere need this fine book of heart-moving, evangelistic messages.

Then many of our friends are choosing Dr. Rice's new book, (Continued on page 7)



Today, Tuesday, April 11, Bud Lyles, radio announcer, assistant, and sweet singer takes the train for Centerville and Corydon, Iowa, to do advance work setting up two county-wide revival campaigns there, for June 4-18, and June 18-July 2. He will be back the last of the week, for he starts Sunday leading singing with Evangelist Joe Boyd at Country Club Hills Baptist Church, south of Chicago.

Vice-president Walter Handford, assistant editor of THE SWORD, is also now pastor of Calvary Baptist Church, Wheaton. There were three professions of faith Sunday morning, and three the preceding Sunday. Converts are baptized almost every Sunday and God is richly blessing.

Son-in-law Billy Carl Rice is assistant pastor and spends his time in house-to-house soul winning. He has had from three to eight or ten profession of faith per week, I understand, and many of them come out openly to claim Christ in the church and are baptized.

Evangelist Charles A. Himes has just returned from a good campaign at the Southern Baptist Church, Raleigh, Illinois, a part of the Baptist simultaneous revival effort. April 16-30 he goes to the Fairview Baptist Tabernacle, Titusville, Pennsylvania; then May 7-21 to the Bible Baptist Church, Cottage Hills, Illinois. Beginning May 22 he has some time open for revivals. God is blessing. He is a good sound preacher, a hard working visitor, a good singer. Pastors are pleased with his work, souls are saved. His address is, Rev. Charles A. Himes, 801 College Avenue, Wheaton, Illinois.

Ten Blessed Days at Home!

Mrs. Rice went with me five days at Bob Jones University, four days in Raleigh, North Carolina, three days in Jacksonville, North Carolina, but it was strenuous, hard work and how glad I was to get home last Thursday and to stay here till next Saturday when I fly to Taylor, Michigan. It is sweet to be at home.

In the first place, there is an enormous amount of work I need to do. Despite all the dictation I did (with a portable dictating machine I had with me), yet there are letters to write, articles to write, books to review, radio broadcasts to make, Letter Month plans to complete, long-distance

calls to make, etc. Then it has been wonderful to see my five daughters and sons-in-law who live here, with their sixteen grandchildren. They were all at my house last Sunday for dinner. It was nice to be in Calvary Baptist Church Sunday morning, Mrs. Rice is not well, so I spent Sunday evening with her at home. Now clothes cleaned, a trip to the dentist, paying bills, an artist's sketch to be approved for pamphlet cover, then fitting in all the feature articles, the sermons, the promotion in exactly twelve pages of THE SWORD OF THE LORD!

It is sweet to be at home and near those who love me and in the midst of the work so dear to my heart. Yet there is the unceasing pull of the lost multitudes outside!

Yesterday's Mail: Four Saved

Yesterday the mail readers told me there were nearly seven hundred letters besides the puzzle mail. I noticed four letters from people telling us that they had just trusted Christ as Saviour. One was through the booklet, "What Must I Do to Be Saved?" Two were from two different sermons of mine in THE SWORD OF THE LORD and one from the prize-winning sermon by Dr. Tom Malone in THE SWORD. Oh, our hearts ought to be so grateful that we see day after day reports of people saved all over America through our literature! Praise the Lord that He still puts His breath of blessing on THE SWORD and that week after week we hear from people who find Christ as Saviour through this literature. Please pray for us.

And be sure to get a big supply of the booklet, "What Must I Do to Be Saved?" now during Letter Month when you can get it for only \$1.00 per hundred, \$10 per thousand, plus 15c per hundred postage and packing. Better get a supply now from THE SWORD OF THE LORD, Box 420, Wheaton, Illinois.

May Your Money Work for the Lord?

If you have money that you would like to lend, to be used in the Lord's service, \$500 or more, we could use it on a long-term loan, paying 4 per cent per annum interest, payable semiannually. We have just today paid off \$2,000, and other loans are to be paid off from time to time. So we can use more. In this way your money can be used in this nonprofit missionary and soul-winning work, to the glory of God; you get 4 per cent interest and the money repayable at a stated time. Address The Editor, THE SWORD OF THE LORD, Box 420, Wheaton, Illinois.

Letter Month—Do You Really Love Us?

Maybe you do not love us here at the Sword of the Lord. Many (Continued on page 7)

INCIDENTS

And Illustrations

By Evangelist Robert L. Sumner
Contributing Editor

Bride-of-the-Month Club

King Saud of Saudi Arabia is the father of 114 living children—40 boys and 74 girls—the all-time palace record for boys. In addition, King Saud reportedly has fathered at least twice as many children from concubines, but they are not recognized by the government and so are not counted in the official total.

How did this come about?

According to Moslem law, King Saud is entitled to have four wives and an unlimited number of concubines. He keeps three wives on a more-or-less permanent basis. The fourth is rotated every month, hence the Bride-of-the-Month Club idea. Once a month he marries some young girl from one of the scores of Saudi tribes. The following month he divorces her and marries another. In addition, apparently trying to be a gentleman, he arranges for his ex-wife each month to marry one of his palace officials.

Father's Day ought to be quite an occasion at the royal palace in Riyadh!

Let's hope that Hollywood doesn't hear about this system. The current movieland policy is not far from King Saud's "Bride-of-the-Month Club" and with just a little encouragement they could forceably adopt his policies as their own. Frankly, one is not much different from the other. Both are simply forms of legalized adultery, currently acceptable in their respective countries—one Moslem and the other supposedly Christian.

Shades of Jonah!

Doubters of Divine decree—who have long centered their most vicious assaults against the account of Jonah in the belly of the great fish—must read their newspapers with crimson cheeks these days. I am especially thinking of the recent item which told of the United States nuclear submarine *Patrick Henry* spending 66 days and 22 hours submerged. Thus these American boys spent over 32 times as much time beneath the surface as did the prophet.

Notice that I said "boys"—in the plural!

This was not a case of one man climbing into an iron fish and going below; there were 140 men aboard the *Patrick Henry*—13 of them officers, 122 of them enlisted men, and 5 of them civilians representing manufacturers of some of the sub's equipment. In addition to the men, the *Patrick Henry* had a full load of 16 polaris missiles aboard. And the commanding officer, Captain Harold E. Shear, told newsmen, "There were no . . . problems of any kind. We could have remained submerged a good many weeks more."

Surely no one in his right mind should doubt God's ability to make a "fish submarine" capable of carrying one man safely under water for three days and three nights if Uncle Sam can make one big enough to safely carry 140 men and a complete artillery for more than two months!

No wonder Psalm 2:4 describes the Lord's reaction to rebellious man's unbelief: "He that sitteth in the heavens shall laugh: the Lord shall have them in derision."

One of America's foremost jurists, Judge Samuel Liebowitz, a man who has presided at many murder trials, recently called "for more frequent enforcement of the death penalty rather than its abolition." Soft-hearted and soft-headed sentimentalists have launched an all-out campaign to ban the death penalty in the United States. You can expect their campaign to be thrown into high gear in the months to come.

Pity the Poor Preacher

Does your pastor have a peptic ulcer?

Recently released studies of 1,000 ministers and 1,000 laymen made by the North Carolina Baptist

Hospital in Winston-Salem, show that clergymen have about 60 per cent more mental disorders and peptic ulcers than church laymen.

The hospital's associate professor of pastoral care, Richard Knox Young, listed eight factors for this high rate of nervous tension among ministers. They are: (1) The hopeless impossibility of getting his job done in the time he has to do it; (2) Emotional drain resulting from identifying himself with the problems of his people; (3) Limitations of co-workers and the "time, patience and understanding" necessary in adjusting himself to them; (4) Personality problems; (5) Defining his own objectives and position; (6) Inter-professional relationships; (7) His desire to succeed; and, (8) His home life.

The truth of the matter is that the average pastor does not have enough hours in a given day to get the job done that he is trying to do. Many ministers burn the candle at both ends and then feel a sense of frustration about what they were unable to accomplish.

I recently asked a large men's Bible class how many of them were in favor of a 40-hour work week. Their response was unanimous. Then I asked how many were in favor of a 40-hour work week for the pastor.



By Jessie Rice Sandberg

The Good Old Days

I wonder what it is about human nature that makes us think the things we can't have are better than the things we can and do have? Take the matter of time, for instance. The past always seems sweeter than the present. We remember with nostalgia "the good old days" and secretly wish for things to be as they once were. We long for the days when you could buy a good steak for 39c a pound, when there was no P. T. A. to require our attendance, no Community Chest to request our money or our time, and when a good book or a piece of needlework was a favorite means of entertainment. We bemoan the fact that today's young people are absorbed in cars and television and the latest hit records. We gripe about the luxury tax we have to pay on our jewelry and cosmetics, and we complain about the high cost of insurance we pay to protect our late model cars, complete with radio, heater and jet-spray windshield cleaner! We fuss at the high carrying charges we have to pay on our houseful of luxuries, and when the repair man charges \$4.00 an hour to fix the automatic washer, we throw a fit. All it takes to make us really mad is to have the boss require a couple of hours of overtime work, without pay!

In retrospect, the good old days seem mighty fine. We have long since forgotten the inconvenience of the coal oil lamp, the wood-burning cookstove, the outhouse, and the old metal washtub (in which we washed the clothes with homemade lye soap). We no longer remember the loneliness of being miles away from schools, stores, doctors, and the nearest neighbor; the back-breaking drudgery of doing all our housework with broom and scrub brush and an old flatiron. We can hardly imagine that people once worked from sunup to sundown (without coffee breaks) six days a week and that there was no such thing as a two-week paid vacation.

What am I getting at? Just this: the ungrateful, foolish human heart seems to have no capacity for finding joy and contentment in things as they now are. Instead, we want to reach back to the past, completely ignoring all its disappointments and inconveniences.

In my daily Bible reading I've been taking special note of all the

Only two raised their hand!

I think that response was fairly typical and representative. Most laymen and laywomen think that a 40-hour work week is sufficient for themselves but they want their pastor to be on the go constantly, burying the dead, visiting the sick, marrying the young, seeking the lost, preparing messages, counseling the troubled, and doing a thousand-and-one other things. The average minister has a 60-to-80 hour work week. And still some complain that he is not doing enough in return for the big (?) salary he is receiving!

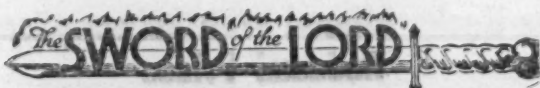
You can help your pastor by not making unnecessary demands on his time and by volunteering your service in whatever capacity he needs additional help. Above all, if the poor fellow wants to take a couple of hours off once in a while for relaxation, don't start a whispering campaign to the effect that he is lying down on the job!

There are enough pastors with peptic ulcers now!

Pray for Evangelist Sumner's meetings:

May 2-14:
Calvary Baptist Church
West Front & Cory Streets
Findlay, Ohio

May 16-28:
Sanford Avenue Baptist Church
2636 Sanford Avenue
Alton, Illinois



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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United States and Canada subscription rates: \$3.00 per year, \$5.00 for two years, \$7.00 for three years; Foreign countries \$4.50 per year, \$8.00 for two years, \$11.00 for three years.

Published every Friday of each week.

Please send all correspondence and address changes to: The Sword of the Lord Editorial and Executive office at 214 W. Wesley, Wheaton, Illinois. Office of Publication: 131 West 6th St., Newton, Kansas.

Second-class postage paid at Newton, Kansas.
Postmasters: Please send Form 3579 to The Sword of the Lord, 214 W. Wesley, Wheaton, Illinois.

KIDDIES, KIDS KORNER on page 9

Seventy-five per cent of the victory depends on preparation.
—Dr. C. E. Matthews

He that lies down with dogs rises with fleas.—English

It is better to die for something than it is to live for nothing.—Dr. Bob Jones, Sr.

Letter Month Now

An Entreaty for Letters During May: Lovely Free Gifts, Remarkable Bargains Encourage You to Write

1. Free Pamphlet, "Jesus May Come Today." Plus a Sample Copy of "What Must I Do to Be Saved?" Free on Request to Everyone Who Asks for Them.

2. Free With \$5.00 Order or Gift, Either the New 8-Chapter Book, "Will the Church Escape the Great Tribulation?" by John Linton, or the Revival Specials Songbook, 93 Solos, Duets, Choruses, With 25 Songs by John R. Rice.

3. Free, Either a Beautiful Bible, Good Print, Black Cloth-board Cover, Gold Paper Jacket or the 253-Page Book, "Ruin of a Christian" by John R. Rice, With a \$10 Book Order or Gift.

4. The Famous Soul-Saving Booklet, "What Must I Do to Be Saved?" Beautiful Maroon Ink on Strong Pink Paper, Half Price, \$1.00 per Hundred, Plus 15c for Postage and Packing.

5. A Whole Lot of Wonderful Book Bargains Only \$1.00 Each (Value up to \$2.00 Each).

FREE TO ALL!

We Will Send Free One Copy of Each to All Who Ask for Them

1. Jesus May Come Today, 24 Large Pages.
2. "What Must I Do to Be Saved?" 24 Small Pages



We have just had printed the beautiful pamphlet, 24 large pages, *Jesus May Come Today* by Editor John R. Rice. It is full of Scripture: it is warm and sweet. Here are the divisions of the message.

1. "Christ's Imminent Return Clearly Stated by Christ Himself"
2. "His Imminent Second Coming Illustrated by Jesus"
3. "Sinner Take Warning"
4. "Objections Answered"
5. "New Testament Christians Expected Christ to Come in Their Lifetime"
6. "The Closing Testimony of the Bible"

Then there is last of all on the back page the beautiful song, words, and music, "Jesus Is Coming," written by Dr. Rice and used on the "Voice of Revival" radio broadcast. One copy is free to every person who writes and asks for it. Other copies may be purchased for 25c each. Do not ask for more than one free copy.

The booklet, "What Must I Do to Be Saved?" has resulted in over twelve thousand people who wrote

to tell us they trusted Christ as Saviour through the years, being led to Christ through this message in the English language (millions of other copies have been spread in some thirty foreign languages; thousands have been saved overseas).

This edition of the famous booklet is printed in maroon ink on a strong pink paper with pictured cover. There are 24 small pages. There is a decision form that will help you to get sinners saved on page 23. There are some forty-seven Scriptures on the plan of salvation and questions are answered and carefully explained.

One copy, a sample, will be sent free to every one who asks for "What Must I Do to Be Saved?" Others may be bought during this Letter Month only at \$1.00 per hundred plus 15c postage and packing expense.

Write today for your copy of the above free booklets. Address THE SWORD OF THE LORD, Box 420, Wheaton, Illinois.

See other wonderful offers on page 3.

Good Christians Ought to Write

(Continued from page 1)

God delivered him. And in jail he remembered how once the people at Philippi where he had preached the Gospel at such a cost, had been thrown in jail, had prayed down an earthquake, had gotten a jailer and his family saved. How these beloved Philippians had helped him in times past. And now he wrote the letter of rejoicing saying, "But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity" (Phil. 4:10). And he said, "But I have all, and abound: I am full, hav-

ing received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God" (Phil 4:18).

Well, I have not been in jail, but I have lost a good many friends by standing up for Christ and the Bible. A Holiness man wrote me the other day threatening me with Hell, telling me that I preached "a sinning religion." Then don't you think somebody who has been blessed by the Gospel of salvation by grace and not of works, which I preach, should write and tell me that they have been blessed?

A Catholic man wrote me a week ago calling me "bigoted" (and he said worse than that about Brother Robert Sumner) because I go by the Bible, and teach a salvation which every poor sin-

Norfolk Conference

Sword of the Lord Conference on Revival and Soul Winning at Norfolk, Virginia, May 8-12.

Daytime services in Virginia Bible College, 301 W. 32nd St.; evening services in Blair Junior High School, 730 Spottswood Ave., Norfolk.

Free rooms for preachers.

Rush Reservations to:

Rev. Fred A. Rivenbark
Fairmount Park Free Will Baptist Church
3241 Argonne Avenue
Norfolk 9, Virginia

ner can get only by coming to Christ in faith, instead of through the Catholic Church. Well, he berated me. But wouldn't it not be fair that for every such letter I would get letters from somebody who loves me, and praises God that I stay true?

Some Southern Baptists berate me because I call attention to the open infidelity of Dr. Theodore Clark who recently was discharged from New Orleans Baptist Seminary after teaching his unbelief there for ten years, or when I call attention that Southern Baptist Seminary had Nels Ferre or some other infidel there to preach. All right, then would it not be fair that every one who is glad that I go ahead and openly expose modernism and unbelief, those who feel somebody must bear the reproach of Christ and do right in such matters—would it not be fair if I could have an honest letter with some encouragement from you?

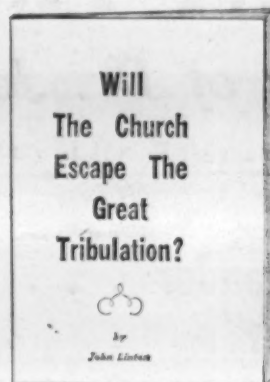
When I rebuke infidel Bishop Oxnham of the Methodist Church for saying that the God of the Old Testament was a "dirty bully," or when I call attention to the wicked unbelief in the commentary, *The Interpreter's Bible*, published by Abington-Cokesbury, Methodist preachers particularly write me abusive letters and slander me to their congregations. But others are saved from false doctrines because I obey the Lord who commanded, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits" (Matt. 7:15, 16). Surely there ought to be some to commend me for doing right, as there are some who blame me. Don't I have a right to the letters and encouragement of you who believe the Bible?

The so-called "new evangelicals" carry on a steady stream of propaganda against me, against THE SWORD OF THE LORD. Multiplied thousands of letters have been sent out by the Billy Graham organization, and articles in magazines, the friends of Dr. Carnell and the Fuller Seminary who agree with Carnell that the Bible genealogies are not reliable, that man has been on the earth for two hundred thousand or three hundred thousand years, that the Bible is not all equally inspired—friends of Fuller Seminary write and create sentiment against THE SWORD OF THE LORD all over America. From Wheaton College now for many years there has been a steady stream of poison, poisoning the minds of students and friends. One beloved brother, who has one son, a graduate from Wheaton and another soon to graduate, wrote to say how sad he was that his children were "brainwashed" and their minds poisoned against fundamentalists, including THE SWORD OF THE LORD. Well, don't you think there ought to be at least a good fundamentalist, an out-and-out Bible believer who could write and encourage us for every one who slanders us?

4. Many have been blessed by THE SWORD OF THE LORD and they should say so. It will encourage us, but it will also help us to make THE SWORD OF THE LORD more of a blessing. Surely we have a right to ask that every one who reads THE SWORD and is blessed by it will write and tell us so during this month of May.

May is Letter Month! Let us hear from you. Write that letter today to the editor, or to THE SWORD OF THE LORD, Box 420, Wheaton, Illinois.

Free With \$5 Order



With every book order or gift of \$5.00 or more, you may have absolutely free the new book by Dr. John Linton, *Will the Church Escape the Great Tribulation?* including the seven chapters already published in THE SWORD OF THE LORD, and another chapter to be published, God willing, next week. Or, you may have free the new *Revival Specials* songbook, including ninety-four solos, duets, and chorus numbers as used on Dr. Rice's "Voice of Revival" broadcast. It includes twenty-five songs, both words and music, written by Dr. Rice, and other wonderful songs, some published for the first time, some not otherwise available in book form. The book sells for \$1.00.

Note carefully: With every book order or gift of \$5.00 or more you may have your choice of either of Dr. Linton's book, *Will the Church Escape the Great Tribulation?* or the *Revival Specials* songbook. Only one of these two books free with a \$5.00 order.

This offer does not apply to subscriptions during the subscription campaign, where you get other premium books. But this offer is for gifts or book orders. Gifts may be for "Voice of Revival" broadcast, for the Ministers and Missionary Subscription Gift Fund for THE SWORD OF THE LORD, or for the Free Literature Fund or other work of the Sword of the Lord.

Note that you can make wonderful savings by buying the special bargains of books advertised during Letter Month, and also get these free premiums with a \$5.00 book order or a gift.

Free With \$10 Order

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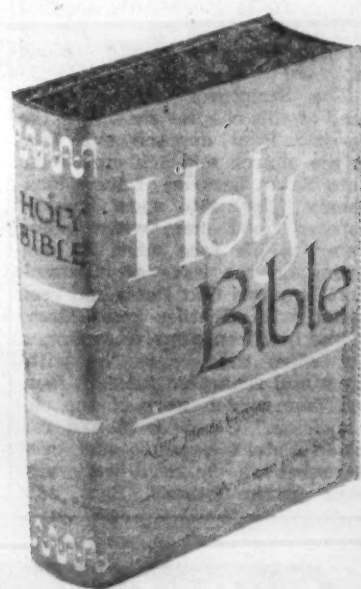
*Israel forgetteth the multitude of God's mercies
was dried up: so he led them through the depths, as through the wilderness.
10 And he saved them from the hand of him that hated them, and redeemed them from the hand of the enemy*

*32 They of strife,
for their:
33 Becau that he on*

With every book order or gift of \$10 or more, you may have your choice of:

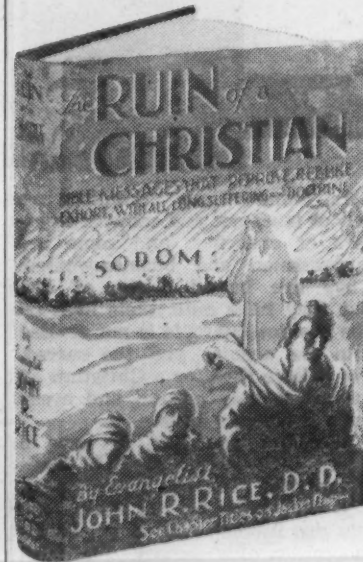
1. Either a beautiful Holy Bible, No. MP 53 size 5 3/4 x 7 1/2, 1 1/2 inches thick, with aids to pronunciation, black cloth board covers, gold paper jacket, colored edges, four maps. Very popular.

2. Or you may have free Dr. Rice's book, *The Ruin of a Christian*, a brand new edition, 253 pages, Bible messages that reprove, rebuke, exhort with all long-suffering and doctrine. This has been the most popular and helpful book of sermons Dr. Rice has published. It



sells for \$2.50 a copy. It is free, however, with a \$10 book order or gift for the Sword of the Lord work, or you may have the Bible pictured above.

These premiums will not be given with subscriptions if you get the other premiums which are in the subscription campaign. You can only claim one free premium with a \$10 order for books or gift—either the Bible or the book, *The Ruin of a Christian*. What a wonderful chance to stock up on good books and save money and get free the No. MP 53 Bible or *The Ruin of a Christian*!



SWORD OF THE LORD

Box 420

Wheaton, Illinois

MAN SENT FROM GOD

A Biography of Dr. John R. Rice

By Evangelist Robert L. Sumner

Chapter 16

"Hymenaeus, Alexander . . . and Peter"

"Earnestly contend for the faith."—Jude 3.

"Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme."—I Timothy 1:19-20.

"But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation."—Galatians 2:11-13.

Dr. Rice's life, as we have already seen, has been anything but free of controversy. Much of the controversy has been deliberate. One well-known evangelist recently stated that he was neither a fundamentalist nor a liberal, but a constructionist.

Dr. Rice has not only been a constructionist, he has been a deconstructionist, too! It is impossible to love flowers without hating weeds; one cannot be for God without being against the Devil; one cannot build up for God without tearing down for Satan; and Dr. Rice has always sought to fulfill the plain Bible command, "that ye should earnestly contend for the faith which was once delivered unto the saints" (Jude 3). He is, without apology, a sworn enemy of evil. The locale of that wrong does not make it right in his eyes, and his wrath is not tempered by circumstance or personage. He is as violently opposed to infidels within the church as those without—actually much more so!

The Scriptures listed at the head of this chapter show how the Apostle Paul opposed evil men in the church and delivered them unto Satan because of their blasphemy. They also show how he opposed good men, withstanding Peter to his face when he was wrong on the issue of circumcision. It seems that Peter had been eating with Gentiles before some of the brethren came from James, but when they came "he withdrew and separated himself, fearing them which were of the circumcision." Other Jews had followed Peter's example and even Barnabas was "carried away with their dissimulation." Paul said

that when he saw "they walked not uprightly according to the truth of the gospel" (v. 14), he publicly challenged Peter on the issue.

When Dr. Rice Became Aware of Modernism

Dr. Rice's ministry has included the unpleasant and tasteless task of controversy: rebuking the Hymenaeuses and Alexanders for their blasphemy and sometimes publicly rebuking the Peters for going astray in doctrine or practice, leading others astray with them. A few illustrations of these matters of controversy will be given in this chapter.

Remember that he was born in a Bible-believing, Christian home. Saved at an early age, his father was a part-time preacher and he attended sound Bible churches throughout all of his youth. He received his education at Christian colleges which professed to honor completely God and the Bible. Therefore he had no great awareness of the higher criticism we call modernism until he went to the University of Chicago. In an issue of THE SWORD OF THE LORD dated January 10, 1936, in an article about modernism in the Southern Baptist Convention, he told how his eyes were opened to this evil. That particular part of the article was subtitled, "When I Saw the Deadliness of Modernism." He wrote:

It was in the spring of 1921. I was a junior college teacher doing graduate work in the University of Chicago. William Jennings Bryan was brought to the University by the YMCA. When

students over-ran the Kent Theater (the chemistry lecture hall) the meeting was moved to Hyde Park Baptist Church building, where Bryan spoke on "The Bible and Its Enemies." I was an earnest Christian but not very well grounded in the Word of God and the address was a revelation to me. I had been taught the evolutionary hypothesis in high school. It had been taken for granted, at least in the two Baptist schools I attended, and in some classes had been actually taught in Baylor University. I had nominally accepted the teaching without realizing that it directly contradicted the Bible. Now I saw I must give up one or the other and my soul was deeply stirred. I determined to see the thing through and come to a definite stand.

The Chicago University faculty demanded that the YMCA arrange for a meeting in which their representative should answer Mr. Bryan. On a Sunday afternoon, Professor Coulter of the Botany Department spoke in Mandel Hall (then the university chapel) on evolution. He tried to give evidence that would prove the Genesis account of creation in the Bible was not reliable. To my surprise, he could give nothing more than the suppositions which I had learned in high school, guesses on the basis of fossils, of the comparative anatomy of man and beast, "vestigial remains," etc. That was not conclusive proof for one who really had found Christ and His peace even though I did not know much about the Bible.

After the lecture, I went on the stage to speak to the professor. He was very cordial, offering to answer my questions. I said, "Will you tell me this, then, do you believe that Jesus Christ is the very Son of God?" Immediately his attitude changed, and he said, "I see it would do no good to talk with you. I do not want to argue."

That settled it for me and in my heart I resolved that one who could not tell me that about Jesus my Saviour need not tell me anything about His Word! Today I still keep that resolve.

As I went outside, I found an argument in progress on the steps between two freshman boys, each of them seventeen years old. One was the son of a modernist preacher, now on the university faculty, I believe, then the pastor of Hyde Park Church. The other was the son of an American missionary teaching in Robert College at Constantinople, Turkey. The missionary's son first hotly contended for the Bible—the modernist's son that the Bible was a very good book but not the Word of God and not accurate.

"But I always thought my father believed it all. I wish I could see my father," said the boy who had been sent back to America by his missionary father. "I have always supposed all the Bible was the Word of God with no mistakes."

"But didn't you hear Professor Coulter prove that evolution is true and the Bible wrong?" said his companion. "Get those old-fashioned ideas out of your head. That is what you came to the university for."

I interrupted, told them my name, found their names and ages, and urged the lad to stay with the faith of his missionary father and mother. But he brushed the tears out of his eyes and started down the steps saying, "Well, I guess a fellow has to get his eyes opened sometime!" And I saw him walk away without his faith, arm in arm with the friend who had been taught by his infidel teacher-father not to believe the Bible but to believe the guesses

of men who call themselves scientists.

It was a time of crisis in my life. Standing there on the steps of Mandel Hall that spring afternoon with dusk coming on, I felt burning in me a holy fire. I lifted my hand solemnly to God and said: "If God gives me grace and I have opportunity to smite this awful unbelief that wrecks the faith of all it can, then smite it I will, so help me God!" That vow I have tried to keep; and keep it I will by His grace and help.

Soon God laid His hand upon me and in the Pacific Garden Mission I promised God to preach the Gospel. I left my university classes without finishing the quarter's work and came back to Texas to enter the seminary and begin preaching. I little knew then that the keeping of my vow would lose me some of the dearest friends I ever knew and brand me as an outcast, a fanatic, a "non-cooperating Baptist," a "disturber," a "Bolshevik." But I never regretted it. If there is anything at all to the Christian religion, there is enough to die for. Thank God, He has repaid a hundredfold in this life, and there is still the world to come!

Dear friend, that boy might have been your boy! He nursed at the breast of a believing missionary mother. He was taught to pray by a reverent missionary father. Since then I have seen the same thing again and again. And every time, I renew my vow to God to smite modernism, to have no part with it, not to support it with a copper cent, not to have fellowship anywhere it is allowed. When I saw it was entrenched in Baptist Conventions, and embraced or defended by Baptist leaders, then I got out.

Who is on the Lord's side? Then come out from among unbelievers and bear the reproach of Christ outside the camp!

This explains in part why he has fought so bitterly against the modernism and socialism of the National Council of Christian Churches, the World Council of Christian Churches, infidelity in denominational colleges and seminaries, the Revised Standard Version, the Interpreter's Bible, the Bishop Oxnams, Harry Emerson Fosdicks, Nels Ferres, and the rest of that unbelieving ministerial crowd.

Dr. Chafer's Book Attacking Evangelism

But Dr. Rice has not only taken a strong stand against modernistic error, he has repeatedly fought error when it cropped up in conservative circles. The second chapter of Galatians deals at length with how Paul openly rebuked Peter for his error relative to circumcision, as we previously noted. The editor of THE SWORD OF THE LORD has often done the same of necessity, never of choice. His manner has always been kindly, the issue has always been the principle and never the personality; usually he has endeavored for weeks or months to straighten out the matter privately and has taken it to the people only when all other means completely failed.

A notable example, and one for which he has been misunderstood by multitudes, pertained to Dr. Lewis Sperry Chafer's book, *True Evangelism*. Dr. Chafer, now in Heaven, was a good man, an earnest believer, a recognized scholar. At the time of his death a few years ago, he was the beloved president of the Dallas Theological Seminary, a fine, fundamental, scholarly school located in Dallas, Texas.

However, Dr. Chafer's book *True Evangelism* was an open attack on modern evangelism and proven evangelistic methods. It definitely, outspokenly opposed mass evangelism, called revival "abnormal," criticized the usual preaching of evangelists, discouraged public invitations for sinners to trust Christ openly and discouraged almost every form of personal soul winning—not only in revival campaigns but other places as well. It was an open attack on the evangelism of D. L. Moody, R. A. Torrey, J. Wilbur Chapman, Gipsy Smith, Charles G. Finney, Bob Jones, Paul Rader and almost every other greatly used evangelist.

list in American history. Dr. Chafer himself, in a letter to Moody Bible Institute, named Dr. Torrey and Dr. Chapman as two of the evangelists whom, among others, he opposed. The book had done incalculable harm in many a young minister's life and Dr. Rice felt it should either be re-written or taken off the market completely.

He spent a full year and a half trying to get something done about it before writing the first word of public protest in THE SWORD OF THE LORD. Moody Press was publishing the book at the time and on December 14, 1944, Dr. Rice wrote a kindly detailed letter to Don Norman, then the manager of Moody Press, stating his objections to the book and inquiring about what could be done. His gracious approach to the unfortunate situation can be seen by quoting one of the letter's opening paragraphs:

I have had a growing conviction I ought to write you in some detail about the book long published by Moody Press, *True Evangelism*, by Dr. Lewis Sperry Chafer. I have no quarrel with Dr. Chafer or with Moody, as I am sure you know. Dr. Chafer is a good and great man. His clear grasp of the Bible plan of salvation by grace is wonderful and he has been greatly used in that teaching. I regard him as a thorough Bible scholar, a devoted and greatly used child of God and a lovable Christian gentleman. Some of his books have been widely used and I can well understand how Moody Press would want to promote the ministry of this good man.

Later, at the first great Sword of the Lord Conference on Evangelism at Winona Lake, on the occasion of a special dinner limited to members of the International Association of Evangelists, the matter was discussed and a resolution relative to *True Evangelism* adopted for presentation to Moody Press. The two evangelists who, at that time, had preached to more people and seen more conversions than any living American, made and seconded the motion to appeal for the book's discontinuance. Over forty evangelists signed the resolution which we are printing here to show the importance of the issue:

A Resolution to Brother Don Norman, Director of Moody Press, and to the Administration of Moody Bible Institute

Beloved Brethren:

Greetings in Jesus' name!

We, a group of forty-seven evangelists (later it appeared that only 41 signed as evangelists) gathered at Winona at the Sword of the Lord Conference on Evangelism, at a banquet given for members of the International Association of Evangelists, respectfully present this petition and memorial to Moody Press and Moody Bible Institute.

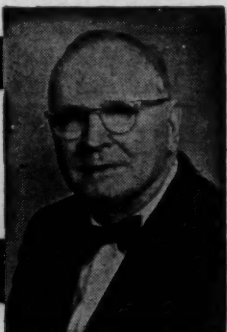
I. We thank God for the blessed work done by Moody Bible Institute and Moody Press, for your loyalty to the Word of God and your earnest effort in training Christian workers who believe the Bible and preach the Gospel around the world to the salvation of multitudes of souls. We especially thank God for the contribution of Moody Institute and Moody Press toward the work of evangelism.

II. We express our gratitude to God also for the much good work done by Dr. Lewis Sperry Chafer, devoted servant of God, and we pray the blessing of God upon Dallas Theological Seminary of which he is the honored and greatly loved president.

III. However, we feel that the book, *True Evangelism*, is not true to the Scriptures in certain great essentials, is particularly harmful in discouraging the kind of evangelism believed in and practiced by D. L. Moody, R. A. Torrey, J. Wilbur Chapman, Billy Sunday, and William Biederwolf, as well as that being done by the most earnest and faithful and successful evangelists now living. We believe that the book is particularly unscriptural and hurtful.

(Continued on page 5)

Dr. Bob Jones SAYS:



From time to time we quote statements from former students of Bob Jones University. Note this one: "We think of all of you at Bob Jones University and miss the atmosphere very much. It is hard to find men who are standing true to the Word of God. People do not seem to have enough character to stand up for Christ in this day, but they are compromising at almost every level. How grateful I am for the training I received at Bob Jones University. The words of Dr. Bob, 'Do right,' come to my mind quite often as I consider decisions which must be made."

My friends, practically all over the world are former students of Bob Jones University who are standing true. These former students believe the Bible, and a big percentage of them are soul win-

ners. Some of our graduates are school teachers, and some are pastors of churches, and some are businessmen and businesswomen. They are in all walks of life, but they have built their lives on the position that life is not divided into the secular and the sacred. We believe that for a Christian all ground is holy ground and every bush a burning bush.

Wouldn't you like to have a part in the work of Bob Jones University? You can have a part. You can pray for us daily, and you can invest some of the Lord's money in this school. We need your financial help, and we would appreciate hearing from you. Thank you, and God bless you.

BOB JONES, FOUNDER
BOB JONES UNIVERSITY
GREENVILLE, S. C.
(Advertisement)

Man Sent from God

(Continued from page 4)

ful to evangelism in the following matters:

1. It classes full-time evangelists as "false forces in evangelism"; plainly says that there is no place in New Testament Christianity for evangelists like those of today; that a scriptural evangelist should preach only in pioneer missionary areas where there are no churches.

2. It teaches that no evangelist should preach against sin, either in seeking to revive the saints, or in seeking to bring conviction and repentance to sinners.

3. It teaches that the public invitation to accept Christ, such invitations as were given by D. L. Moody himself, by R. A. Torrey and by the best evangelists in all ages, for all people to come openly to confess Christ as Saviour, is a "false force in evangelism." The author makes no exception. To ask people to come forward to take the preacher's hand, to ask people to come at once to the inquiry room, there to be dealt with scripturally, or to ask people to kneel at an altar—these methods are condemned wholesale as unscriptural, as implying false doctrine, as being contrary to the doctrine of salvation by grace. The book says that such public invitations to accept Christ and confess Christ as Saviour implies salvation by works.

4. The book teaches that it is wrong to do personal work except when lost people request it. Such personal soul-winning was taught and practiced by D. L. Moody, taught by Dr. R. A. Torrey, taught in the Correspondence Course on soul-winning in Moody Institute, and we understand, taught in Institute classes; and the kind of personal soul-winning which is taught and practiced by the leading evangelists today, is unscriptural and harmful.

5. The book takes up the accusations of the ungodly against evangelists, accusations which in the main are untrue and desperately hurtful and gives them credence and authority by repeating them. The book intimates that all successful evangelists are interested primarily in money and therefore in numbers to be counted in order to get big offerings. The book repeats the slander that the converts of great revival campaigns are not genuine and do not last. In fact, the book is so critical of evangelism and evangelists, as all of us know it, that not one good word is said for any evangelist, living or dead. Not one word of commendation is given to D. L. Moody, to R. A. Torrey, or to any other evangelist who ever lived. Every word is critical.

6. The book, *True Evangelism*, emphasizes soul-winning by prayer. All of us believe in prayer for soul-winning, prayer for revivals. But we believe that when prayer is mentioned as the only true force in soul-winning and evangelism, evangelistic preaching, the public invitation to confess Christ, personal soul-winning, etc., are plainly denounced as false forces in evangelism, that makes the book, in our opinion, untrue to the Bible, desperately hurtful and inimical to true evangelism and to soul-winning.

IV. We believe the book thoroughly misrepresents Moody Bible Institute. When this book is advertised in the first pages of the catalog of Moody Press, when this book is heralded as thoroughly scriptural and with the full endorsement of Moody Bible Institute and Moody Press, that puts Moody Bible Institute in the position of attacking the work of D. L. Moody and Dr. R. A. Torrey, the two great founders and builders of Moody Institute and the loved ideals of all true evangelists in America. We believe that the book, if continued, will do irreparable harm to Moody Institute and Moody Press. We believe it will alienate evangelists and their converts and evangelistic pastors. We believe it will have a tendency to line up Moody Insti-

tute in the part against true evangelists and their work. That, we feel, would be an unspeakable tragedy which neither the Institute nor any of its friends desire.

V. Therefore, after again expressing our true friendship for Moody Bible Institute and Moody Press, we respectfully but earnestly petition that the book, *True Evangelism*, by Dr. Chafer, be dropped from publication at once and no more advertised or sold by Moody Press. And this we ask humbly and in the name of our Lord and Saviour Jesus Christ and in the name of souls for whom He died and whom we evangelists most earnestly strive to win.

This resolution prepared on motion by Dr. Bob Jones, President, Founder Bob Jones College, seconded by Dr. Hyman Appelmann.

Signed: Hyman J. Appelmann, Bob Jones, Sr., E. E. Shelhamer, Jesse M. Hendley, Robert J. Wells, G. Covell Keenum, Edmont Hains, Douglas B. Winters, George T. Stephens, Charles F. Weigle, Raymond T. Clover, J. Stratton Shufelt, S. H. Turbeville, George Bennard, Clifford Lewis, Marvin Lewis, Preston Garrett, W. Bryan Green, Tom Presnell, Robert L. Sumner, C. Arnall Jones, Peter B. Weaver, Clarence E. Sharer, Emerson Pent, James H. Nicholls, Wallace E. Jones, G. E. Fisher, L. W. Arnold, Joseph Brookshire, Russell Plummer, John S. Bell, W. C. Pierce, Rolfe Barnard, C. A. Cooper, A. K. Harper, Wm. S. H. Piper, R. Paul Miller, Elmer D. Piper, Joe Henry Hankins, J. Gardiner Clark, John R. Rice.

Other Good Men Had Objected to This Bad Book

Dr. Rice and the above mentioned evangelists were not alone in their objection to this bad book. Dr. P. W. Philpott, former pastor of the Moody Church in Chicago and the Church of the Open Door in Los Angeles, a greatly used evangelist in his own right, objected to the book nearly twenty-five years before Dr. Rice did. Dr. Henry Stough of Wheaton, a classmate of Dr. Chafer's, raised a fight against the book when it was first published and even Dr. Chafer admitted Stough's criticism "was very caustic, claiming that Dr. Chafer was a hindrance to evangelism."

Over twenty-five years before Dr. Rice publicly objected to the book it had been banned at the Philadelphia School of the Bible. Dr. John Brown, famous evangelist and founder of the John Brown Schools, and Dr. W. B. Riley, pastor for nearly half a century of Minneapolis' First Baptist Church, both openly opposed the book and Chafer's teaching about evangelism. On at least one occasion Dr. Riley walked out of a meeting where Dr. Chafer was speaking, as a public protest to his bad teaching. Evangelist R. Paul Miller protested about *True Evangelism* publicly at least twenty years before Dr. Rice did. Dr. H. A. Ironside, while not wanting to openly disagree with the book, admitted to Dr. Rice privately the book was "a dud." Dr. Will Houghton, president of Moody Bible Institute at the time of the controversy, confessed to Dr. Rice that he himself did not agree with its teaching.

Read again the list of men who signed the resolution protesting the book to Moody Press. Some are little known, but some are the greatest evangelists of the twentieth century. One is the author of the famous hymn, *The Old Rugged Cross*. Another wrote that beautiful song, *No One Ever Cared for Me Like Jesus*.

Every effort was made to get the author to rewrite the book. However, Dr. Chafer wrote Dr. Rice rejecting completely such a proposition and emphasized that if he did rewrite it, "it would be more severe and more drastic in its statements." He even refused to have a conference to discuss the matter. On February 9, 1946, Dr. Rice wrote a long letter to Dr. Houghton pleading for something to be done. To show his fair, kindly attitude, let me quote the following paragraphs from the letter:

I have worked earnestly, constructively and kindly at the

matter of getting this book eliminated for fourteen months. I have spent my own time and money. I have been careful not to cause a breath of suspicion or criticism concerning Moody Bible Institute. I have appealed again and again to the Institute and other evangelists have appealed with me in the kindest and most reasonable language that we knew how to use. I find that Evangelist Paul Miller made an earnest plea twenty years ago for the book to be discontinued, and it was disregarded. I find that two of the leading Christian editors in America are outspoken in their disagreement with the book; and one great president of a great college and one great president of a great Bible institute have expressed to me their amazement that Moody should continue to publish that which cuts the ground out from under all that D. L. Moody stood for. The evangelists are restive. They feel that they have been betrayed by groups of men they trusted and to whom they had been loyal.

I offered to meet with any group of people that the Moody Press would suggest to discuss this book. I suggested that I would be glad for Dr. H. A. Ironside, Dr. Hyman Appelmann, Dr. Bob Jones and any of the Moody Extension Staff evangelists and faculty members to be present to give their opinions. But nothing came of my suggestion. I gladly acceded to the suggestion that my full review be sent Dr. Chafer and he be asked if he could rewrite the book to make it acceptable to evangelists and other soul winners. Nothing came of it. I cannot find a single prominent fundamental Christian leader in America outside of Dr. Chafer himself who believes in the doctrines and principles laid down in his book. Not one man rises to defend it. And yet the book is sold by Moody Institute, is widely advertised as "a masterful development of the whole divine program in seeking and saving the lost." Now I feel that unless you and Moody Institute can be prevailed upon to stop the promotion and sale and distribution of this misleading and hurtful book of false doctrine and attack on evangelists and evangelism, I will have no recourse but to take the matter to the public and warn people

everywhere about this book, and, as far as I am able to do so, stop its circulation among and support by Bible believers.

It is my feeling that it would be much better for the book to be stopped privately, taken off sale and the stock destroyed, so that no one could further blame Moody in the matter. Thus, the harm of the book in the future would be largely eliminated. But if it cannot be stopped privately then I believe the leading Christians in America can be led to repudiate it, and its influence upon people, particularly young ministers, can be counteracted. I believe that Moody has everything to gain by following what surely must be the convictions of yourself and other Christian leaders there in repudiating and stopping the circulation of this book and I hope you can see your way clear to do this.

Eventually, when every other effort apparently had failed to have Dr. Chafer rewrite the book or Moody Press to discontinue it, Dr. Rice wrote and offered to "buy outright the remaining stock of books and the plates if there be any, at your estimation of what the books and plates cost Moody Press. Then you can give your written assurance that the book will not be reprinted by Moody Press, and the earnest request of American evangelists that the book be taken off the market will be fulfilled."

Moody Press replied that "the book was recently reprinted because of the greatly increased demand for it in recent months" and that they now had "about six thousand copies in stock." They stated that their decision to reprint it had been based on "a matter of good business" and that "economic consideration" would be the only basis on which they would consider its discontinuance. At this writing, however, Moody no longer publishes the book. Another publisher handles all the Chafer publications.

Throughout the entire controversy with Moody Press, Dr. Rice did not become uncharitable nor did he try to hurt the influence of Moody in any way. As a matter of fact, the exact opposite was true. By way of example, in one of his articles protesting *True Evangelism*, he said:

I sent three workers from my office to Moody Bible Institute.

Two of them are still with me. I sent my daughter to Moody. I encouraged my two brothers to attend Moody Institute where both graduated. My advertising manager is a Moody graduate. I have brought a foreign boy nearly ten thousand miles to study in Moody and am helping him meet his regular bills. I am for Moody Institute. But for Moody Institute to publish this book attacking evangelism and evangelists is wrong. Let us earnestly pray that leaders at Moody Bible Institute will see their mistake and withdraw this book, which has done so much harm, from publication.

On one occasion the Moody Bible Institute sent a paid ad for publication in *THE SWORD OF THE LORD*, "the ninth in a series of informative ads dealing with the policy and program of Moody Bible Institute." Titled, "Moody Bible Institute and Evangelism," it was an excellent statement of their evangelistic position. However, one sentence, under the section, "Evangelism is Promoted by Means of Moody Press Literature," advertised the book, *True Evangelism*, and could not be accepted for publication in *THE SWORD*. So, turning down the hundreds of dollars the ad would have brought, Dr. Rice refused it, then published the entire article, less the one objectionable sentence, absolutely free of any charge to the Institute!

Right in the midst of the controversy he brought a young colored man, John S. E. Thompson, from British Guiana in South America to Moody Bible Institute to train for the Christian ministry, paying his passage and guaranteeing his expenses.

When Dr. Rice finally received word from Moody Press that the book had been reprinted, he wrote them one final protest and said in closing his plea:

I take my stand with D. L. Moody and R. A. Torrey, founders of Moody Institute. How long can Moody afford to attack those of us who have the same message and the same methods as the men who founded Moody Institute?

This has been a matter of long concern, much labor, and of literally days and days of prayer, on my part. With love for my brethren, while malice toward no one, but simply put—

(Continued on page 7)



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Beholding The Cross

(Continued from page 1)

Listen to King David in Psalm 2 as he predicts the death of Christ. "Why do the heathen [Gentiles] rage, and the people [Israel] imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us." Here we are told that wicked men would conspire at the cross against Jehovah and His anointed Son. Sin wants no part of God and His Christ. It is in the very nature of sin to hate holiness, goodness, and truth; and when Jesus Christ, who was goodness and truth incarnate, stood before them, they sought to cast Him out.

We make light of sin today, but I tell you, sin is no light thing. When you see a child in a tantrum and its elders standing amused at the sight, you might think sin is a trifle. But sin is a deadly thing, sin is a destructive and murderous thing, and to understand its true nature you just need to stand at the cross.

Here was the pure and holy Son of God who had gone about doing good. He gave sight to the blind, healed the sick, cleansed the leper, blessed little children, and even raised their dead. And they—the religious people of that day—take this blessed Man and nail Him by the hands and feet to a terrible cross. He had placed His finger upon their sin; He had exposed their hypocrisy, and this was their answer—not "God be merciful to me a sinner," but, "Away with this man, crucify him." That, my friends, is sin at its worst.

Go with me to the dancing saloons of Hollywood or Broadway; listen to the seductive music; see the semi-nude bodies of beautiful women; hear the musical clink of the wineglass. That is sin in patient leather slippers and wearing a cutaway coat. But step with me to the brow of Golgotha's hill; behold that central cross; see the face of this blessed Man covered with human spit; see the jagged crown of mockery pressed down on His white temples; see the life-blood trickling from His torn hands and feet. Even while this innocent and divine victim prays for them, they hurl their jeers and derision in His face. That is sin in its working clothes, sin as it really is. Assuredly the cross reveals sin at its worst.

Now if a man murders his father, they call that patricide. If he murders his mother, that is matricide. If it is his brother, that is fratricide. If he murders himself, that is suicide. But when at Calvary the people stood beholding, they were witnessing the crime of the ages, the murder of God, and that is decide.

The murder of God! Think of it. For that in its final analysis is what sin in its intent and in its very nature aims at—the banishment of God from the very

life He created and from the heart He died to redeem. Confronted with the incarnate Word, the natural man says, "We will not have this man to reign over us." Faced with the written Word, they deny its truth and turn from the holy commandment delivered unto them.

This thing called sin is in every human being born into this world. And since it was the sin of the race that nailed Christ to the cross, therefore the sin in your heart and mine, my friend, links us with the murderers of Jesus, and thus we share the guilt of the Saviour's death. Not the Jewish rabble, not the Sanhedrin, not the Roman soldiers nailed Him to that cross. Christ's death was a voluntary death. The Bible says, "Christ died for our sins" (I Cor. 15:3). It was, therefore, your sins, it was my sins, that impaled Him on that tree.

I saw that as a lad one day and it melted my wilful young heart, and led to my conversion.

A man named John Newton saw it and, beholding the cross, it changed his life. Describing it he said,

I saw One hanging on a tree,
In agony and blood;
He fixed His languid eyes on me,
As near His cross I stood.

Sure, never, till my latest breath,
Can I forget that look:
It seemed to charge me with His death,
Tho' not a word He spoke.

My conscience felt and owned the guilt,
And plunged me in despair;
I saw my sins His blood had split
And helped to nail Him there.

A second look He gave, which said,
"I freely all forgive:
This blood is for thy ransom shed,
I die that thou may'st live."

Yes, Jesus Christ, the God-Man, was nailed to that cross by your sins as well as mine. Let me ask you in all earnestness: What are you going to do about it?

When we turn from man's part at the cross to God's part we behold also

Love at Its Best.

Why did not the legions of angels fly to deliver Christ from His murderers? Because God the Father never sent them on that mission, and God the Son never called them to His side. It was for this purpose Christ had come into the world. The purpose of the manger was the cross. When He appeared before the world at His baptism, John the Baptist cried, "Behold the lamb of God, which taketh away the sin of the world" (John 1:29). He meant that Jesus had come as the sacrificial lamb to die for the remission of our sins. When He was buried in Jordan and raised again, He was setting forth in the figure of baptism what He had come to do. It would be by His death, burial and resurrection that mankind would be saved. The sacrificial lamb was God's own Son, freely offered by the Father as proof of His love for mankind.

We read that "Greater love hath no man than this, that a man lay down his life for his friends"; but here is Christ dying for His enemies! Here is Christ praying for His murderers! Has this world ever seen the like? Can you think, dear man or woman, of anything more sensational than that? We have it in God's Word that "Christ died for the ungodly." Nothing in this world can parallel such love. Such love is infinite; it is incomprehensible. It is the love of God, and the love of God at its best.

But this divine love was not manifested by the mere physical suffering of Christ. The man who surveys that wondrous cross and sees only His bodily suffering has never understood the true meaning of Calvary. For the soul-suffering of Christ was far beyond the mere physical agony of crucifixion, terrible though that was. Never let us forget that. The only begotten Son was God as well as man. He had to be. For as He hung there bearing the sins of all mankind, the suffering and penalty due to us all fell in one terrible stroke upon His sinless soul. Hanging there on that cross Jesus took upon Himself the responsibility before God for all the sin, and wickedness, and guilt of mankind.

The Bible clearly states in

Isaiah 53:6, "The Lord hath laid on him the iniquity of us all." It tells us that God "hath made him to be sin for us, who knew no sin" (II Cor. 5:21). And because of His perfect union with divine holiness, Jesus was infinitely more sensitive in His conscience toward sin than any sinful man could ever be. And for this Sinless One to become identified with all the direful horror, all the accumulated abomination and filth committed by men from the beginning of time, was to produce in Him such agony of soul that, as in Gethsemane, He anticipated the death of the cross, the human body in which He dwelt almost broke asunder, and "his sweat was as it were great drops of blood falling down to the ground" (Luke 22:44).

No mere man could have borne this infinite load. My sins, without yours, were enough to have killed Him, and yours without mine. So the victim of Calvary had to be a divine victim, capable of bearing an infinite burden of penalty due to our sins.

Dear man or woman unsaved, are you not gripped with the marvel, the majesty, the infinite nobility and grandeur of this act of God in giving His Son to die for you? Can you think of anything more calculated to melt our hard hearts and move our stubborn wills than the love of the cross? That cross is God's final appeal, His most moving appeal to your heart to win your love, your penitence, your devotion in return.

Let me ask you, and it is no idle question: What is to be your personal response to the appeal of God's love at its best?

But again, beholding the cross we see

God's Justice at Its Surest.

Although sin may be appraised as a light thing by men, with God it is always the damning, blasting, blighting thing that it really is. God hates sin with an infinite loathing, and is therefore compelled, both by the demands of His own holy nature and His holy law, to pour wrath upon those who commit sin. God is of purer eyes than to look on sin with the slightest degree of tolerance.

It is not so with men. We have become so used to sin, even in its worst manifestations, that we have ceased to react against it as we ought. As one has said,

Vice is a monster of such frightful mien,
As to be hated needs but to be seen:
But seen too oft, familiar with her face,
We first endure, then pity, then embrace.

It is never so with our infinitely holy God. His righteousness demands that sin be judged and punished. If God were to leave sin unpunished, He would become the aide and abettor of man in his continuance in sin. He would cease to be a good and holy God. Hence we read, "The wages of sin is death," even eternal death. And again, "The soul that sinneth it shall die."

Sin left unpunished would bring moral disorder and spiritual chaos throughout the universe. So a righteous God must deal out justice upon all who have sinned. He must not deviate from pure justice, from sure justice, no matter who is the sinner, or what the circumstances.

And this we behold at the cross. Here we see God, the judge of the universe, dealing with sin. All the sin of the race is concentrated upon one Man—that Man hanging between Heaven and earth. Since the wages of sin is death, He deserves to die.

But wait! That prisoner is the judge's own Son. That man on trial, taking my place and yours, and therefore identified with our sin, is the only begotten Son of God. Is there to be no relenting on the part of the divine Father toward His own beloved Son? Has the judge no eye to pity, no desire to spare? Surely if ever God might be inclined to deal leniently with sin, it will be here.

And the answer comes back in that cry of anguish from the cross, "My God, my God, why hast thou forsaken me?" And hanging there on the nails of the cross, as the wrath of God His Father fell upon him and broke His great heart, Jesus died. God, with sure and inexorable and incorruptible justice, had spared not His own

My friends, we hear an enormous deal today about the love of God, the mercy, the patience, the tenderness of God—and God is all of these. But is there no other side to God than His love and mercy? The man who says so, or inwardly thinks so, had better take another look at Calvary. Better ponder the evident fact of the sure justice of God dealing the death-stroke to the Son of His love.

In the light of that cross, what are we to say about the philosophy of the man on the street who argues that God is too kind to send men to Hell because of their sin? When Jesus Christ took the place of the sinner, God struck Him dead! How, then, can any unbeliever think he can escape the righteous judgment of God? If God spared not His own Son, how do you think He would spare anyone else who stands before Him after a lifetime of unpardoned sin? As certainly as God's justice smote His own dear Son taking our place on Golgotha, so as certainly will judgment fall upon the head of every man or woman who rejects God's Son as substitute and Saviour. As the cross reveals God's love, it also displays His inexorable justice.

See, then, at Calvary how the cross sets forth the awful fact of sin and also the wondrous love of God in providing a way of salvation. Through a simple, humble faith in the atoning death of Christ, men receive forgiveness of sins and a new way of life made possible through the regenerating power of God when we receive Christ as Saviour.

To receive this salvation we

must first acknowledge before God our sinfulness. Jesus said, "Except ye repent, ye shall all likewise perish" (Luke 13:3). Paul said, "God now commandeth all men every where to repent" (Acts 17:30). Repentance for sin and faith in the atoning death of Christ are God's simple conditions for receiving His wonderful gift of salvation.

But here is the clash between man's will and God's will. For the world's great problem is that so few have a sense of the guilt of sin and of sin's affront to a holy God, or if conscious of sin and their need of forgiveness, their pride keeps them from acknowledging their need.

But for any man or woman to evade the fact of sin is utterly unrealistic. To deny that there is something in our human nature that keeps us from loving what God loves, and from hating what God hates, is to reveal our wilful spiritual blindness and to prove the very thing we deny. Not only so, but to ignore the wonderful news that the penalty of sin has been removed forever from a believing sinner through the atoning death of Christ is to DESPISE THE GREATEST NEWS OF ALL HISTORY. For such unbelief and ingratitude there is no forgiveness.

Dear friend unsaved, I am not preaching this sermon just for preaching's sake, but that the purpose of the cross might be fulfilled in your salvation. You can never be saved without beholding the cross. Here at Calvary is the one only place where God can meet you in mercy. If you are ever

(Continued on page 8)



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SWORD OF THE LORD

Box 420
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Editor's Notes

(Continued from page 2)

people do not. Some people did not love the twelve apostles, and others put Paul in jail, and Demas forsook him. Even today there are those who do not love the Lord Jesus and some do not believe all the Bible, and others do not like plain, sharp, Bible preaching in the power of God. So some people do not love us.

But if you do love THE SWORD OF THE LORD and this unworthy editor who has been pouring out his life for forty years preaching the Gospel, getting the Gospel out in print to millions, bringing back city-wide revival campaigns, preaching the Gospel on the radio, stirring revival fires among preachers—if you love us, then, I beg you, write us a letter during Letter Month! May is Letter Month. Tell us what you like about THE SWORD OF THE LORD. Give thanks for blessings received. Make suggestions. Send a subscription and renew your own. Or send some gift to help us get free literature out around the world. Or send a gift to the Ministers and Missionary Subscription Gift Fund through which so many get the blessings of THE SWORD OF THE LORD.

This nonprofit missionary work deserves the love and the prayers and the co-operation of good Christians. If you love us, write us and say so.

And I hope that thousands will write and say, "Brother Rice, we pray for you every day." I hope multitudes will say, "Brother Rice, God helping me, I will be true to Christ and the Bible, will not compromise and will not sell out to please worldly and unbelieving people."

Write us a letter! It is Letter Month. Address THE SWORD OF THE LORD, Box 420, Wheaton, Illinois.

Women Like the Column, "From My Kitchen Window"

I am going to have to stir my stumps. Each month the thirty workers at the Sword of the Lord office write a little report on THE SWORD OF THE LORD, what sermons they like best, what regular features and general articles. And, of course, it has often been true that in the general articles and features they liked "The Editor's Notes" best or read that first. Now, however, I am up in the air! Last month several times as many of the workers read first the column

Central Tennessee area can hear Dr. John R. Rice and the VOICE OF REVIVAL broadcast through WMCP-1280 kc in Columbia at 8:30 A.M. each Sunday.

Man Sent from God

(Continued from page 5)

ting soul-winning first, I rest my case with God and with Bible-believing people.

(Editor: We are glad to say that Moody Press got rid of the Chafer book. It was taken over by Van Kampen Press, then when Van Kampen Press dissolved, it was taken over by Dunham Publishers.)

(This chapter continued next week, telling of the controversy with Dr. Billy Graham after he began yoking up with modernists. Be sure to read it.)

(From the book, MAN SENT FROM GOD. \$3.50, plus 15c postage. Address SWORD OF THE LORD P. O. Box 420, Wheaton, Illinois.)

for wives and mothers, "From My Kitchen Window," by Jessie Rice Sandberg, as read "The Editor's Notes" first!

Am I slipping? Or are we just getting so many good features in THE SWORD OF THE LORD that everybody is attracted? Well, where else could you find all these fine features—"From My Kitchen Window," "Incidents and Illustrations," the column, "With the Evangelists," Bible questions answered, the "Kids Korner," etc., every week, except in THE SWORD OF THE LORD? And yet our main emphasis is the Gospel, and the greatest sermons published in this generation are published in THE SWORD OF THE LORD.

And say, out of four letters that came yesterday from people who said they were saved through our literature, three were from sermons in THE SWORD OF THE LORD! Why don't you send THE SWORD to ten unsaved neighbors and relatives and friends, then tell them or let us tell them that subscription is a gift from you. And then you pray daily that God will use THE SWORD OF THE LORD to win them to Christ, as He has won many others. Remember you can get ten subscriptions for \$20 and get free a big premium book, Truett's *A Quest for Souls*, or "Billy" Sunday: *The Man and His Message*, by William T. Ellis, or my new book of sermons, *Compel Them to Come In*.

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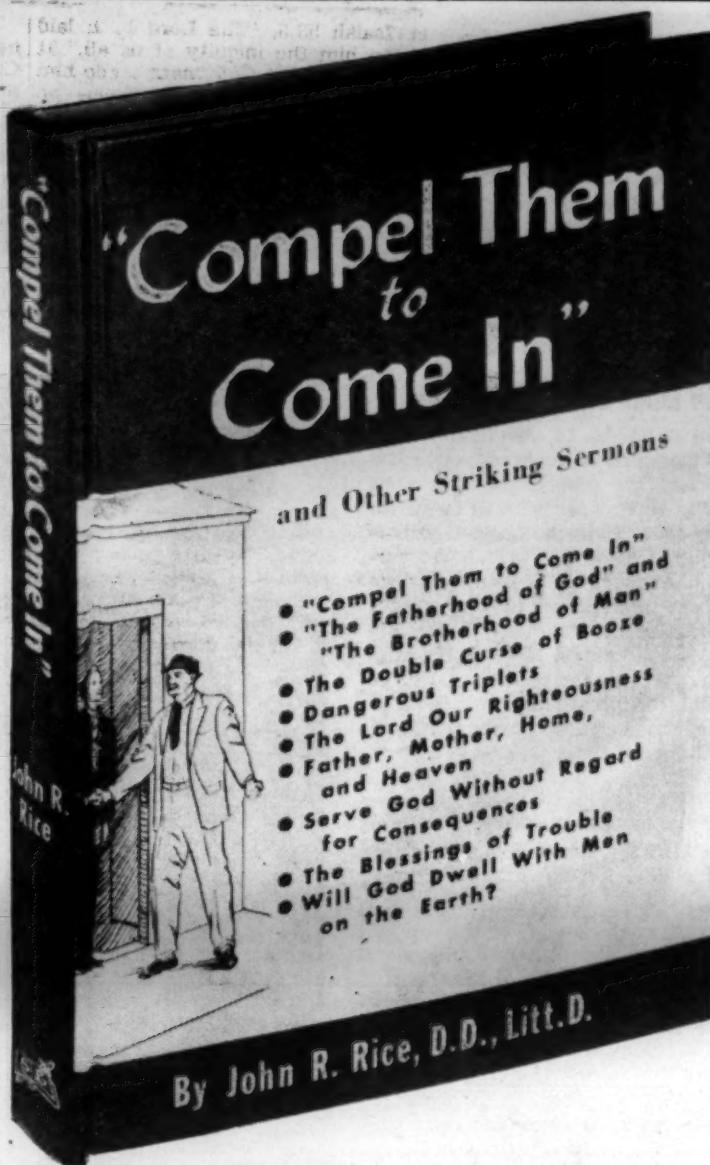
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(Continued from page 1)

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Now is the time to gather a list

of your friends and loved ones to whom you ought to be sending the paper. On this same page you will find a subscription coupon which will make it easy. Send the complete names and addresses of your friends to THE SWORD OF THE LORD, Box 420, Wheaton, Illinois.

Remember your free book is waiting. But you must hurry. The campaign closes May 24.

24 Sermons Like That

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This book is a classic. It is the greatest book by Dr. Truett, who was long the best known and best loved preacher in the world, was pastor of the largest church in the world, who had much to do with setting a pattern for soul winning among Southern Baptists. By special arrangement we have had printed for the SWORD OF THE LORD a special edition of this famous book. I beg you, don't miss the opportunity. We will give it free with subscriptions as follows:

You may have your choice of Dr. Truett's book, *A Quest for Souls*, or "Billy" Sunday: *The Man and His Message* by Dr. William T. Ellis, or *Compel Them to Come In*, the newest book of nine full-length sermons by Dr. John R. Rice, your choice free.

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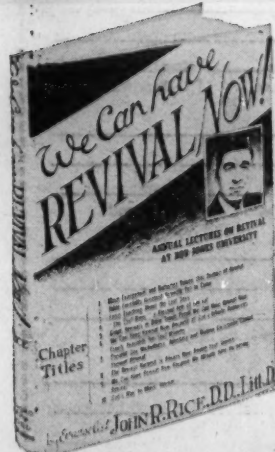
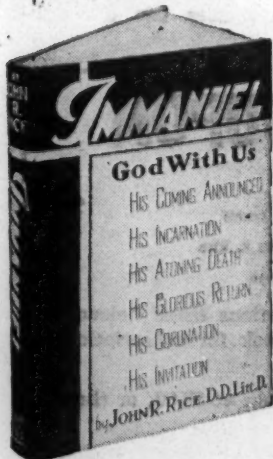
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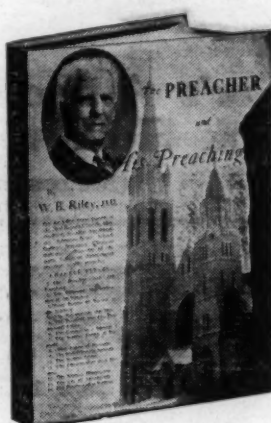
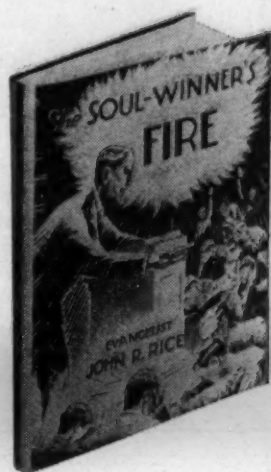
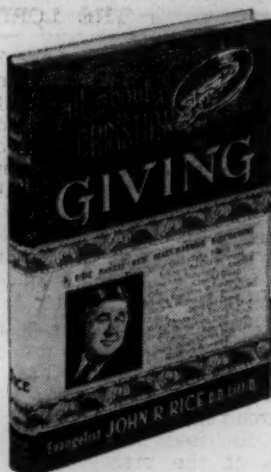
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Beholding The Cross

(Continued from page 6)

to be saved, it will have to be here.

I am not trying in this message to explain eternal punishment, for I cannot. I was tremendously impressed with Rev. Jack Hyle's recent sermon in THE SWORD where he suggested that the bottomless pit, the second death, meant that the sinner just keeps on dying. Think of it—dying, dying, forever dying! Our poor words cannot describe its awfulness. Jesus Christ over and over again declared there was a place called Hell. If He said so, you would be wise to believe it. And if you believe the holy Son of God speaks truth, then you will have to admit this: If you live and die without the Christ of the cross as your Saviour, there is something terrible awaiting you after death. As we behold that cross, we behold the fact of sin, the reality and awfulness of Hell, as well as the love of Christ who died to save us from it.

Let me repeat that Calvary's cross is God's dramatic warning to the world of the reality of Hell. Ask yourself, Did Christ suffer the agony of the cross to save us from nothing? Clearly there must be something real, something terrible from which He died to save us.

My friend unsaved, I make no apology for trying to move you by fear into accepting Christ as your Saviour. You fear other dangers, don't you? Why would you not fear meeting an affronted God who did all He could do to save you and you would not have Him? People today are living in fear of a nuclear bomb that would bring them sudden death. What is sudden physical death compared with the awful unending second death of the man or woman who lives and dies without Christ? I tell you that every unsaved man, if he were in his senses, would rightly tremble every minute of his life over the possibility of spending eternity in the Hell from which a loving Saviour tried to save him.

I have had men say to me, "Well, if we go to Hell, we'll have plenty of company." How easily deceived some men can be! When the Iriquois Theatre in Chicago burned, 590 people died in the searing flames. Tell me, Was it any comfort to any of them that they could hear the screams of hundreds around them who like

themselves were dying in the flames?

In the light of that cross and of what God suffered to save you from perdition, consider this word from one of America's greatest soul-winning preachers:

"Here is one of the simplest and plainest axioms of human duty. If there is a God, He ought to be loved. If this God made us, body and soul, mind and spirit, then we are His, and not to love Him would be hideous rebellion. If this eternal God who made us also loves us, daily keeps us alive and pours out blessings on every hand out of His mercy, then not to love God is the basest ingratitude, inexcusable and criminal. And last of all, if the love of this eternal God and Creator is so great toward us that He would give His only begotten Son to die for us, and give us His word to tell us about it, and send us His pleading Holy Spirit to seek us, then for a man not to love God would mean that he is so criminally debased and wicked that only the eternal torment of a damned soul would be his proper reward."

Do you tell me, my friend unsaved, that these words are too blunt? That is not the question. The question for you to settle is, Are they true? Beholding that cross, and seeing God's hatred of sin, can you fail to see how inevitable punishment for sin will be for those who refuse the salvation Christ bought with His blood?

Believe me when I tell you that preacher is not your friend who soft-pedals the terrible fact of Hell. He is your friend who warns you frankly, and even bluntly, if only to get your attention to what lies ahead of you.

One night a man living near one of the great trunk railway lines noticed that a landslide had occurred causing an obstruction on the track. He saw that he had no time to go back to the station to raise an alarm for he could already hear the roar of the oncoming train. He started up the track with a lantern to meet it, but as he ran he fell and his lantern went out. As a last resort, he stood on the embankment and as the train approached he hurled his lantern with all his might at the engineer's cab. The engineer heard the lantern smash against the side of the cab, he took the warning and stopped his train just a few yards from disaster.

I take this frank warning of Hell and throw it like a broken

(Continued on page 10)

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Prayer . . .

(Continued from page 1)

them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth, and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he

shall ask an egg, will he offer him a scorpion? If ye, then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?

The second passage is from the fifth chapter of James, from the sixteenth verse to the end of the chapter:

Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. Brethren, if any of you do err from the truth and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

In casting about for a suitable word to speak at the beginning of these meetings, it has seemed to me that I could bring no more appropriate and important word than to direct your attention to the vital subject of prayer. The text for the message this evening is in the fourth chapter of James, and these are its two statements: "Ye have not, because ye ask not. Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts." The text says two things very pungently. The first is that we do not pray enough: "Ye have not, because ye ask not." The second is an explanation for unanswered prayer: "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts." The two sentences challenge our attention to unoffered prayer and unanswered prayer. Let us for a little while consider the teaching of the two sentences.

I. Unoffered Prayer

And first, we do not pray enough: "Ye have not, because ye ask not." There is no mistaking the meaning of this sentence. It plainly tells us: "Ye have not, because ye ask not." We talk much about "unanswered" prayer. This sentence reminds us of unoffered prayer. It tells us that blessings are denied us, just because we do not ask for them.

1. We Should Pray Without Ceasing

Let me ask you the pointed, personal question: How much do you pray? What must your answer be? How much have you prayed today? How much time and

thought do you give to prayer? How real and vital is prayer in your daily life? Do you know what it is, like Daniel, to have fixed times and places for prayer? Do you know what it is to live in the atmosphere of prayer, that is, to carry out the Bible injunction to us, to "pray without ceasing?" Is it not just at this point that we fail, and fail more hurtfully than at any other point?

I make bold to say that just at this point, preachers are prone to fail, as perhaps at no other point. A little while ago, I was with a group of preachers one day, as they discussed the perils and problems of the preacher. This man and that suggested this peril and that, concerning which the preacher needs ever to be on his guard. When it came my time to question the group of fellow-preachers, this was my question: "How much do you pray?" I may add that every man of us in that group felt conscience-stricken, as we searched our hearts on that question. We saw that we were busy here and there, finding texts, making sermons, arranging for funerals, for committees, for visits, for interviews, for exacting and endless tasks, but not a man of us had made enough of prayer.

What is your answer, oh, fellow-Christian, to the question: "How much do you pray?" Think again and deeply of these words of Jesus: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Do you have the daily habit of secret prayer? You cannot afford to neglect such habit. Such neglect cannot be atoned for, whatever else you may say or do.

I press the question upon every Christian before me—has "the closet with the closed door" been neglected? That closet with the closed door is the trusting place of power. The men and women who go in there come out with faces that shine, with visions that inspire, and with power that shakes the world. Keep the path worn to that closet with the closed door, I pray you. It will give you to know that you are not alone, but that a Divine Presence goes before you and with you.

2. Everywhere in the Bible Prayer is Emphasized

In view of the mighty significance of prayer, everywhere set out in the Bible, is it not indeed amazing that we do not pray more? Like a golden thread, the efficacy of prayer may be seen all through God's blessed Book. God's cry to mankind is for them to call unto Him, and He will answer them, and He will show them great and mighty things which they do not know. Listen to this exhortation from the Apostle James: "If any of you lack wisdom"—surely that is what we all do sorely lack—"let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed."

And listen to this exhortation from Jesus: "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened."

Then, Jesus goes on to make an argument for prayer that is irresistibly appealing. Note His words: "If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

It is needful for us to remember that prayer is far more than a privilege. To be sure, it is that—a privilege, priceless, a privilege, incomparable, one of the highest privileges that shall ever be allowed us. But it is far more than a privilege—it is a bounden obligation, it is an inescapable duty. See how Jesus puts it: "Men ought always to pray, and not to faint."

Mark that word "ought." That means duty, that means obligation. Neglect of prayer is neglect of duty—a duty of measureless importance. Prayer brings results. Prayer wins victories. Prayer achieves. Thus does Paul put it: "Ye also helping together by prayer for us." A way whereby we may help everybody, and perhaps the best way, is to pray for them. Thus may we help people at any time and at all times. It is no wonder therefore that Paul said: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men." It is, indeed, a culpable matter if we neglect to pray for the people, for all of them, for any of them. And therefore, are the words of the old prophet Samuel always pertinent: "Moreover, as for me, God forbid that I should sin against the Lord in ceasing to pray for you."

Do not, I pray you, deal with this great question of prayer as wicked men dealt with it in Job's day. They asked contemptuously: "What profit should we have if we pray unto him?" If such question is yours, face it frankly, probe it deeply; stop not your questioning until you are assured as to the efficacy that there is in prayer. There is profit in prayer. It is worth while to call on God. If some one suggests to you that prayer is irrational, in that it suggests interference with law, it is enough to know that God is above law, that law is His tool, that God's reserves of wisdom and power and mercy and love are utterly beyond our measuring. Prayer is not only to the last degree reasonable, but our very nature demands it. It was not strange that a very wicked man said to me, when his child lay ill at death's door: "Oh, man, if

you know how to pray, for God's sake, pray for my child!" Yes, prayer is reasonable and necessary, and it is both a privilege and a duty of measureless moment in the earthly life.

3. What Waste and Ruin Because We Do Not Pray

Much is heard these days on the subject of conservation. The doctrine of waste is being everywhere reprobated. The doctrine of conservation is being everywhere emphasized. We are being told, and properly so, that our waters must be preserved against the times of drouth. We are properly exhorted to remember that not one tree or bush should be cut down without a good reason. It is urged that even the by-products everywhere shall be saved. And just now the whole land rings with the doctrine of the conservation of all foods, that the world crises through which we are passing may be worthily met by all the people. Let this doctrine of conservation be applied in the realm of prayer. "Ye have not, because ye ask not."

How different things might have been if we had prayed more! Take this incident: A young man in a certain city committed a crime that broke his parents' hearts and will give them sorrow to their grave. A pastor in that community went at once to see the parents, when he knew of their poignant sorrow. As best he could, he counseled and comforted them. At last the sorrowing mother said: "Oh, sir, if I had prayed as I ought, this tragedy would not have been!" The pastor begged her not thus to upbraid herself, for her sorrow was deep enough without such added self-reproaches. But the mother protested: "I used to pray every morning, noon and

(Continued on page 11)



By Aunt Mary

Let me tell you about Jim and what I learned from him recently. You remember I told you how we had a skating party, rented the whole rink, invited our friends, and had a good time without any dancing, smoking or drinking. Jim was at this party, a Christian boy who loves the Lord, and, I am sure, wants to see his friends saved.

After we had skated about an hour, we all sat down for prayer and a short devotional. We hoped to be able to win some of our lost friends to the Lord then. Before the assistant pastor prayed, we were all asked to be careful to hold our skates still so all would be able to hear. Since that is hard for some, Al suggested that we turn our feet sidewise. But beside me, Jim, big enough to know better, deliberately scraped his skates back and forth, making a big racket. Of course, I poked him and said, "Jim, please be quiet. You know some of the kids here aren't saved, and we hope they will trust Jesus now."

But Jim thoughtlessly answered with a swish of skates, "The other kids are making so much noise that they won't be able to hear anyway." Of course, Jim knew better. And he really did want his friends saved. But he was flippant and thoughtless.

Dr. Bob Jones, Sr., founder of Bob Jones University, often says in chapel talks to the students, "Do right if the stars fall." He means, "Do right no matter what other people do. Do right no matter how hard it is, and whether you know how it will work out or not. Do right, and you will please God and be happier yourself."

So Jim should have done right no matter what the other kids did. In this case that meant, "Be quiet; keep your feet still, and try to listen yourself." But Jim said to himself, "Huh, all the other kids won't quit making a racket so it doesn't matter what I do." I think he really convinced himself, it didn't really matter what he did because other kids wouldn't co-operate anyway. But Jim

should have done right even if all the world was doing wrong.

But probably I, Aunt Mary, realized some things about the occasion that Jim did not. If he had been willing to "do right though the stars fall," even if no one else did, he might have had a far greater influence than he realized. Sometimes a big boy trying to do what he ought to can say, "Fellows, let's listen!" and some of the noise would have been gone. One little island of quiet in a crowd tends to spread, and might have turned the tide of the whole devotional period.

I don't pretend to know what might have happened that day if Jim had tried that. Do you suppose Jim's doing right "though the stars fall" might have made it so much quieter that one of those junior boys or girls would have been saved that day? Neither Jim nor I would want to think that someone might go to Hell forever because one boy was careless and didn't think.

You remember the first two brothers in the world, Cain and Abel, didn't get along together; and Cain finally killed Abel. But when God came to ask Cain about his brother, Cain pretended that he knew nothing about Abel. He said, "Am I my brother's keeper?" But God let Cain know that he was responsible both for his brother's death and also for his brother in some other ways.

You sometimes may be responsible when others do wrong if you don't do what you can to help.

Will you right now try to do right no matter how hard, no matter whom you are with? Psalm 119 has many verses that tell how you may if you want to. Let's learn three of them.

Memory Verses: "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I hid in mine heart, that I might not sin against thee" (Psalm 119:9-11).

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Searching the Scriptures for the Saviour

By Elizabeth Handford

Joshua 24 Joshua, the Saviour

Joshua had fought the Amalekites, and utterly routed them, while Moses held his hands high. Joshua had stood with Moses on Mount Sinai in that awful day when God gave the ten commandments. He had lingered in the tabernacle in intercession when Israel rebelled against God. When the ten spies shook with fear, and wanted to run back to Egypt, Joshua and Caleb confidently said God would give them the land as He promised. At Moses' death, God laid on Joshua His Spirit. At His command, the Jordan river became dry land. At His command, the walls of Jericho fell flat; the sun and the moon stood still. He led the children of Israel into their inheritance. Joshua was a mighty man of God, and a wonderful picture of Christ. His name means *Saviour*, and is translated *Jesus* in Hebrews 4:8.

Moses brought the children of Israel from the bondage of Egypt; Joshua brought them into the land of rest and blessing. Moses pictures Jesus as our Saviour from the bondage of sin. Joshua pictures Jesus as He gives us a finished redemption, which we cannot earn (Heb. 4:8-11).

Think of the land to which Joshua led his people. It was a fruitful land, already bearing fruit which the Israelites had not sown. So we daily reap the benefits of our inheritance in Christ. "That ye may know . . . what the riches of the glory of his inheritance in the saints" (Eph. 1:18. See also Acts 20:32). It was a land where the enemy had been subdued by horns. So our enemy, Satan, has been conquered, and we are promised that sin shall not have dominion over us. (Rom. 6:14). It was a land not to be gained by hard work or effort, but by the miraculous intervention of God. So we do not gain the marvelous benefits of salvation by our good works, but simply by entering into the rest which God provided in Jesus. (Eph. 2:7-9).

Clues Across

- 2 "your eyes have seen what I done in Egypt"
- 5, 50 "I have . . . you a land for which ye did not . . ."
- 8 "bear witness, and . . . unto you that eternal life" I John 1
- 10 long period of time
- 12 "In . . . was there a voice heard, lamentation, and weeping" Matt. 2
- 13 a city which was the inheritance of the tribe of Judah (Josh. 15:58)
- 16 " . . . for me and my house, we will serve the Lord"
- 17 "he will turn and do . . . hurt"
- 19 "he it is that brought us up and our fathers out of the . . . of Egypt"
- 20 and (Latin)
- 21 land where Job lived (Job 1:1)
- 22 " . . . if ye do in any wise go back, and cleave unto the remnant" Josh. 23
- 23 "there came a . . . to him, beseeching him" Mark 1
- 26 "I delivered them into . . . hand"
- 27 city from which Abram came (Gen. 11:31)
- 28 initial of spy, who along with Joshua, said God would give them Canaan (Num. 14:24) and harlot who saved lives of two spies (Josh. 2:1)
- 31 initials of wife and father of Boaz (Ruth 4:21, 13)
- 32 "the works of the Lord, that he had done . . . Israel"
- 33 "put away . . . the strange gods . . . are among you"
- 34 " . . . cannot serve the Lord: for he is an holy God"
- 35 "we pray you in Christ's . . . be ye reconciled to God" II Cor. 5
- 36 "Out of whose womb came the . . . ?" Job 38

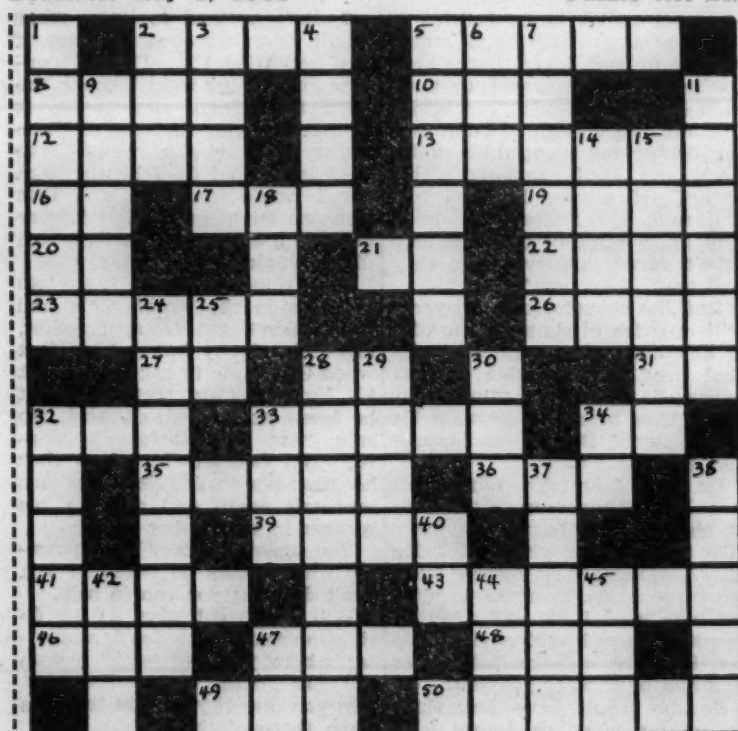
- 39 "Cursed is everyone that hangeth on a . . ." Gal. 3
- 41 " . . . thou mine eyes, that I may behold wondrous things out of thy law" Ps. 119
- 43 "sent and called . . . the son of Beor to curse you"
- 46 "which . . . those great signs in our sight"
- 47 "But I would . . . hearken unto Balaam"
- 48 "though they be . . . like crimson, they shall be as wool" Isa. 1
- 49 "Till heaven and earth pass, one . . . or one tittle shall in no wise pass from the law" Matt. 5
- 50 see 5 across

Clues Down

- 1 " . . . served the Lord all the days of Joshua"
- 2 "came behind him, and touched the . . . of his garment" Matt. 9
- 3 "put . . . the gods which your fathers served"
- 4 "I gave unto Isaac Jacob and . . ."
- 5 greedy servant of Elisha stricken with leprosy (II Kings 5:27)
- 6 one of David's chief rulers (II Sam. 20:26)
- 7 "Sun, stand thou still upon Gibeon; and thou, Moon, in the . . . of Ajalon" Josh. 10
- 9 "O my strength, . . . thee to help me" Ps. 22
- 11 "and called for the . . . of Israel, and for their heads"
- 14 aura around something
- 15 not sure
- 18 "all that handle the . . ."
- 24 "the Egyptians . . . after your fathers"
- 25 father of Elmodam (Luke 3:28)
- 28 "pursued with . . . (s) and horsemen unto the Red Sea"

Deadline: May 8, 1961

Puzzle No. 17



Mail to: Puzzle Editor, SWORD OF THE LORD, Wheaton, Illinois
PRINT CLEARLY

Name _____

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City _____

Zone _____

State _____

(Cut along dotted lines)

- 29 "in thy majesty . . . prosperously because of truth and meekness" Ps. 45
- 30 the son of Abdiel (I Chron. 5:15)
- 32 "I took your father Abraham from the other side of the . . ."
- 33 tiny
- 34 "choose you this day whom . . . will serve"
- 37 only spy who agreed with Joshua that Israelites could subdue the land (Num. 13:30)
- 38 "which Jacob bought of the sons of . . ."
- 40 initials of prophet and the king whose plans he disclosed (II Kings 6:12, 24)
- 42 "He brought me up also out of an horrible . . ." Ps. 40
- 44 son of Jether (I Chron. 7:38)
- 45 "Why make ye this . . . and weep?" Mark 5
- 47 "your children may not say to our children in time to come, Ye have . . . part in the Lord" Josh. 22

Free!

for correct,
prompt answers to
Puzzle Number 17



No one has ever yet gone wrong following the example of Jesus Christ. No one ever will go wrong following His example. This is especially true in the vitally essential matter of the fullness of the Holy Spirit in soul winning power.

In this helpful booklet, Dr. Rice shows from the Scripture that Jesus is the example for every Christian, that we are to follow Jesus in being filled with the Holy Spirit, and that the Bible often mentions that Jesus did His work in the power of the Holy Spirit. He also shows what the fullness of the Spirit did for Jesus, the two conditions for receiving the fullness of the Spirit, why we need to pray longer than Jesus did for the fullness, and how people in Bible times prayed for the fullness of the Spirit.

You will not be sorry—if you heed its advice—that you took the trouble to get this book!

THE RULES

1. Fill in blanks according to clues given. Answers must be complete and correct.

2. PRINT name and address in blank below puzzle. This coupon serves as your address label for envelope containing your prize. If you print your answers on a separate sheet in order to not cut your SWORD, put them in the same form as the puzzle rather than in columns. Entries will not be returned.

3. If paper arrives after deadline, place date of arrival on puzzle entry. Answer to Puzzle Number 17 will appear in May 19 issue.

4. Each person having a correct entry will receive a coupon along with the weekly prize. Save these coupons! Your January 27 issue of THE SWORD carried the news of these special prizes: Bible with concordance or Rainbow edition of the Bible for young readers (King James Version) for 48 coupons; a compact and easy to handle Bible (King James Version) for 40 coupons; Illustrated Bible Geography and Atlas for 25 coupons.

Remember, your coupons are the only record of your correct entries. It will be your responsibility to keep the coupons. Duplicate coupons will not count as two separate coupons. ALWAYS INCLUDE YOUR COMPLETE ADDRESS ON PUZZLE, NOTE, OR OTHER CORRESPONDENCE.

Please mention THE SWORD OF THE LORD when answering advertisements.

Beholding The Cross

(Continued from page 8)

lantern at the feet of every unsaved person reading this message. I beg of you to stop and consider in the light of the cross the latter end of those who despise it, of those who are actually unmoved by the death of God on their behalf. By the blood of God's Son shed for you; by the sure justice of God that will reach you and recompense you for every sin not covered by that precious blood; by the certainty of coming judgment and the eternal duration of that place called Hell, I entreat you to humble your heart before God and be saved.

Gipsy Smith tells this story of how when his father was a boy, a band of gypsies, fifty or more of them, had been picking a field of hops in Kent, in the south of England. They had finished one field and were crossing to another field on the other side of the River Medway. They mounted the wagons, men, women, and children, and away the horses started, with the gypsies singing to the workers in the fields as they passed along. As they turned a bend in the road they saw the old wooden bridge over which they had to pass. The river was in flood, with the water flowing over the roadway, and when the women saw the flood, they screamed. The two horses, startled by the screams, plunged forward out of control, and before the driver could stop them, they had dashed onto the bridge and down it went. In a moment they were all thrown into the raging current.

A brave young gypsy seized one of the horses drifting down and watched for one who was dear to him—his mother. At last he reached her side and tried to hold her above water. The drowning woman, however, seized hold of him in such a way that he had to loosen her grip. She slipped from his grasp and went down in the swirling waters. And on the day of the funeral there were thirty-nine gypsies buried, and people gathered from all over the district to pay a tribute of respect and sympathy to the mourning gypsies.

This young lad, in the middle of the burial service, dropped on his

Can You Afford to Delay?

Choose yourself as to which is the best time. Perhaps it is better to put off this matter of religion for ten years. If so, drop the whole subject now. Just as a judge in court sets down a trial for three months ahead, and does not bother himself about the trial until that day comes, so set down a day for your conversion, ten years from now. If you can keep the world all these ten years and at the close of that time can take Christ, will it not be better than to take Him now? Decided, then, let it be that ten years from now you will attend to it. Or, if you be in robust health, and your prospects are very fair, then put it off twenty years. But I hear some one say: "How if an accident should take me off before that? How if I should lose my reason before that? How if my day of grace should end before that? How if the Holy Spirit should leave my soul before that? How if the avalanche of my transgressions should crush me before that? How if I should lift my eyes on Hell before that?" Oh, I see the point you make. You mean to say: "I think that it may be now or never." I think you mean to say that of a million souls lost, 999,999 are lost through procrastination.

—T. DeWitt Talmage

Answer to Puzzle No. 14

THAT FLEEING
HOPE OKAY B
REAR L REPAIR
O RR LO S FRO
UNTO ONE OF U
GO R WE SWING
HE SEE ICER H
S DURA MET
THESE CITIES
EAT TEA TIDAL
AS SHILLEM UI
C SUN ER A V
HE MIGHT LIVE

knees at the side of the long trench that contained the thirty-nine coffins and, looking down on the one that contained the body of his mother, he cried, "O mother, I tried to save you! I did all that I could do to save you, but you wouldn't let me! You wouldn't let me!"

O man, O woman, unsaved, you must and you will one day meet this glorious, divine Person who still bears in His body the marks of His crucifixion. A nail print in each hand, a nail print in each foot, a spear wound in His side. He is coming one day—it may be soon—to take to Himself those who loved Him because of those wounds, but also, He is coming to avenge that cross and to charge it as a crime of murder against all who despised those wounds and refused Him allegiance. And if you live and die without Christ in your heart, He will stand before you at the judgment throne, and those wounds will bear witness against you. He will hold up before you and His Father His pierced hands as proof of His efforts to save you. He will address His Father on the throne and say, "Father, I offered this man my love and forgiveness but he despised it. I bore these five terrible wounds for him. I gave my very life to save him. Father, I did all that a man or even God could do to save him, but he wouldn't let me."

May God forbid, and from an earnest heart I pray, may God forbid. Do not, then, dear man or woman, for your soul's sake, linger longer. On this flying hour, this present moment of opportunity, eternity depends for you. You have been beholding the cross. You can see that God has nothing in His heart for you but love. You have nothing to commend you to God except your need. Kneel before Him, confess your need of a Saviour, and by a simple act of faith receive Him into your heart. Then you can rise to your feet and go on your way believing you are forgiven and made a child of God. For, "to as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).

My Decision for Christ

You have read the sermon by our good friend and noble Christian brother, Evangelist John Linton. Now let the editor earnestly urge you to decide today for Christ. Good intentions lead only to further postponement and eventual eternal ruin. But today you may be saved if you here and now turn from sin in your heart and trust Christ to save you. God loves you. Christ died for you. He offers salvation freely to every one who puts his trust in Jesus Christ. Will you do that today?

If you realize you are a lost sinner who needs saving, and if here and now, once and for all, you trust Christ to forgive your sins and save your soul, I beg you, say yes in your heart to Christ and then sign the decision form below, copy it in a letter, and mail it at once. God help you to do it now.

Evangelist John R. Rice, Editor
THE SWORD OF THE LORD
Box 420, Wheaton, Illinois

Dear Brother Rice:

I have read Brother John Linton's sermon on "Beholding the Cross." I admit that I am a poor lost sinner. I believe that Christ died for me and wants to save me. Here and now I turn my heart from my sin and commit my soul to Jesus Christ. I take Him at His word, that He wants to forgive me and save me. So here and now, this moment, I trust Him for forgiveness and salvation. Today I will set out to live for Christ, relying on Him not only to save me but to keep me and help me live for Him. I will claim Him openly as my Saviour. Please tell Brother Linton that I have trusted Christ as my Saviour.

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Prayer . . .

(Continued from page 9)

night, for this boy, but that was in the other years. In recent years, my feet have been caught in the meshes of worldliness, and the things of religion have been given no practical place in my life. I have forsaken the church and neglected to pray. Oh, sir, I am to blame for my boy's downfall! It would not have come if I had remembered to be faithful in prayer."

Will you say that she did not speak the truth? Oh, how different things might have been if we had prayed as we ought! "One of my keenest regrets," said one of our noblest preachers as he lay dying, "is that I have not prayed more." And when another of our mightiest preachers was told that he had but one remaining hour on earth to live, he said: "Let me spend that hour in prayer." Oh, let us pray more! Let us pray more! "The effectual, fervent prayer of a righteous man availeth much." Trace that truth in the case of Elijah.

4. Prayer Highest Function of Life

Prayer is probably the highest, creative function in a human life. Tennyson was right when he said that more things are wrought by prayer than this world ever dreams. Let us pray more! Prayer is the first agency we are to employ for the promotion of any spiritual undertaking. Prayer links us with God. "Without me, ye can do nothing." "I can do all things through Christ who strengtheneth me." Prayer breaks down difficulties. It opens fast-closed doors. It calls forth workers: "Pray ye therefore, the Lord of the harvest, that He will send forth laborers into his harvest." It releases energies for the spread of Christ's kingdom and truth, beyond anything any of us can ever measure. It brings victory in hours of crisis. It gives power to the preached Gospel. All this was illustrated in the lives of Abraham, and Elijah, and Hezekiah, and Samuel, and David, and Paul, and Livingstone, and Luther, and a host of other heroes of faith, all of them overcoming by believing prayer. Oh, let us pray more!

The world is in supreme need of intercessory prayer. Surely, that is awfully true in this hour of world crisis. Every hour now is big with destiny. On every side the people are trembling as they think of what shall be on the morrow, and their hearts are failing and ready to faint. Let us pray more! There is no voice to satisfy but the voice of God.

That noble prophet of God, Dr. Charles E. Jefferson, spoke faithfully, a little while ago, when he called attention to the fact that in America, "we have suffered a heart-breaking disillusionment. We expected great things from liberty and education, and have found they are broken reeds. Neither our wealth nor our science has given us either peace or joy. The four wizards—liberty and education and wealth and science—have performed their mightiest miracles under our flag; but they cannot do the one thing essential; they cannot keep the conscience quick, or the soul alive to God. Our sins are as scarlet and our vices are red like crimson, and we need prophets to turn the nation to the God who will abundantly pardon." Oh, let us pray more! Let us seek today, and every day, to help all the people by prayer. "Ye have not, because ye ask not."

II. Unanswered Prayer

Your earnest attention is now directed to the second sentence in the text: "Ye ask and do not receive, because ye ask amiss, that ye may consume it upon your lusts," or pleasures. In that one sentence is one clear explanation why prayer is often unanswered. It proceeds from a wrong motive. "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your pleasures." The point is plain—the motive is wrong. God looks ever for the motive, in all our thoughts and prayers and deeds. He does not see as man sees. Man looks on the outward appearance. God looks on

the heart. The motive oxygenizes everything in life. If the motive in prayer be wrong, then the reason why the prayer is not answered is at once explained. What is your motive when you ask God for this or that? I press that question upon every life before me.

1. Resentment, Unforgiveness Hinder Prayer

A wrong spirit toward others is also an explanation for unanswered prayer. I pause a moment, to press this point upon your every conscience. I have come to the end of twenty-four years as a pastor, and through all these years I have increasingly seen how men and women are hindered in their religious lives, in their praying, in every good way, by a wrong spirit toward others. In that model prayer which Jesus gives for the guidance of His disciples, that same point of our relations toward our fellows is magnified: "Forgive us our sins, as we forgive—those who have sinned against us." Are you wrong in your spirit toward others? Do you have malice, ill will, resentment, unforgiveness in your heart toward others? If so, your unanswered prayers are at once explained.

One said to me, after an extended conversation: "Why cannot I get right with God?" He had once been a joyful, victorious Christian, but now he was unhappy, and shorn of his spiritual power, and prayer was no longer a blessed experience with him. "Why cannot I get right with God?" he plaintively asked. Before the conversation was ended, he dropped one sentence that indicated the depth of his ill will toward another. The reason why he was not right with God was at once made plain. Our lives are most intimately bound up with the lives of our fellows. Our relations to our fellows cannot be escaped, cannot be ignored. When we pray for our daily bread, we are to include our fellows: "Give us this day our daily bread." If we are wrong in our hearts toward our fellows, we need not expect an answer to our prayers. How searching are these words of Jesus: "And when ye stand praying, forgive, if ye have aught against any: that your Father also who is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father who is in heaven forgive your trespasses."

2. Harboring Sin in the Life Blocks Prayer

Still again, unanswered prayer may be explained by a wrong life. The psalmist said: "If I regard iniquity in my heart, the Lord will not hear me." Indeed, He cannot afford to answer our prayers if we willingly harbor sin in our lives, if we regard it, if we coddle and pamper it. That would be to compromise God. The one thing that separates between God and us is sin. He Himself so tells us. The one thing which God hates is sin. Our attitude toward sin must be in harmony with His attitude. It is the prayer of a righteous man—not an unrighteous man—that avails much. The Bible teaches us that we may expect Him to hear and answer our prayers when we keep His commandments and do those things that are pleasing in His sight.

Is your life right in God's sight? Are you right before Him in the secrecy of your own heart? If you are pampering some wrong thing in your life, although others may not know of it, yet in such fact you have the explanation for your unanswered prayers. Listen to these words of the psalmist: "Delight thyself also in the Lord; and he shall give thee the desires of thine heart." You will not miss the point—your delight is to be in the Lord. Listen to these words from Jesus: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Face faithfully the question asked in the simple song, "Is thy heart right with God?" and know, if it is not, you have at hand an explanation for unanswered prayer.

3. Lack of Concern May Hinder

Lack of earnestness may be the explanation for unanswered prayer. If we dawdle and sleep and dream over our prayers, certainly

we may not hope that they shall be answered. The men of the Bible who prayed acceptably and victoriously were earnest men. Listen to Moses, the valiant leader of Israel, as he prayed for that neglecting, backslidden, disobedient people: "Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written." Oh, how terribly in earnest was Moses, as thus he prayed. He was, indeed, a very Hercules in prayer.

And take the case of Paul. Listen to his pleadings: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart, for I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh." When a man feels like that, is willing to be accursed from Christ, that the people about him may be saved, is it any wonder that such a man scaled the heavens when he prayed?

Listen to Jacob at the brook Jabbok, as he pleads: "I will not let thee go, except thou bless me." It is not at all surprising that a little later, Jacob is told: "Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed." Listen to John Knox, as he prays for Scotland: "Oh, God, give me Scotland, or I die!" Is it any wonder that hapless Queen Mary said: "I fear the prayers of John Knox more than I fear an army of ten thousand men." Oh, my fellow-Christians, let us be deeply in earnest when we come to the throne of grace to make known our requests unto God.

4. Unbelief, So Great a Hindrance

Once again, our prayers are often not answered, because we do not expect them to be—because of a lack of faith. Faith is just taking God at His word. Often we do not take Him at His word. We halt and huddle over His word, and we refuse to accept it and to act upon it. Jesus pointedly says to us: "According to your faith, so be it unto you." And again: "If thou canst believe, all things are possible to him that believeth." And again: "If two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them of my Father who is in heaven." What a marvelous statement that is! How it challenges us to be united in prayer! Do we believe this great promise? Will we plead it in prayer, and claim it?

Years ago, when I was preaching for several days in a Southern city, I preached one morning on the text: "But without faith, it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." At the close of the service, an elderly woman—I should say she was three score and ten years of age—rose up and said: "Preacher, do you believe what you have preached today?" And I replied: "Indeed, I do, for I have proclaimed God's Word, which Word I surely believe." "Very well," she said, "I am so glad that you believe it. I am looking for some one who believes it. You quoted in your sermon, just now, that glorious promise from Jesus: 'If two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them of my Father who is in heaven'—do you believe that promise, and will you plead it with me?"

Before I answered, she spoke again: "It is like this: My husband is, and has long been, a captain on the boat that sails the river. He never goes to church, and is exceedingly wicked, and now he is growing old. If you will join me in pleading that promise about two agreeing, we will claim him for God and salvation and Heaven—will you join me?"

And there I stood, thinking, wondering, searching my heart. Did I really believe that promise? Was I willing to plead it then and there, in the case just named? And while I stood thus thinking and hesitating, a plainly dressed man, a blacksmith, rose up and

FINANCES

When I think of the gold in the sunset,
And the silver of stars bright at night;
The platinum glow of the moon-beams,
And the pearls in a smile of delight,
I wonder if I am poor.

When I figure the emeralds in treetops,
And the turquoise of fresh blue-bells,
The diamonds in sparkling dew,
And the wealth of a baby's yells,
I wonder if I am poor.

The gold and silver and platinum,
The sunsets rich and fine;
The diamonds and the emeralds
Are God's and God is mine.
Why, I'm rich!

Verne Arends

said: "Auntie, I will join you in pleading that promise." And there, before us all, he walked over to her and humbly said: "Let us plead it now." They knelt in prayer, and he began to pray. It was as simple as a little child talking to its mother. He reminded the good Saviour of the promise He had made, and insisted that they twain, there kneeling, accepted that promise, claimed it, pleaded it as they asked Him to save the aged, sinful sailor. It was all over in a few moments. The simplicity and the pathos of it were indescribable.

The people were dismissed. The day passed and the people gathered for the evening service. The preacher stood up to preach, and there before him came the old lady just described, and with her came a white-haired old man. At the close of the sermon, the preacher asked those who desired to be Christians to come to the front pews for counsel and prayer, while the people sang. The old man was on his feet immediately, and was coming toward the front. He was talked with and prayed for that night, but all seemed utter darkness to him. Over there, to the right and the left, sat the aged wife and the middle-aged blacksmith, with faces shining like the morning. They had a secret the rest of us did not have. They had pleaded and were claiming the promise of Jesus, and their hearts knew that all was well.

The night service was ended, and the people went their ways. The old man shambled out into the darkness of the night, his soul darker even than the night. The next morning came, and the people were gathering for the service. The preacher was alone in the study, behind the pulpit, trying to make ready for the service. There was a knock on the outer door of the study. The door was opened, and there stood the old man. And thus he began: "Sir, I can't wait for your sermon this morning. Tell me now, if you know, how I can be saved." And there in that study, before the service, he accepted the Lord Jesus Christ as his Saviour, and at the morning service, an hour later, gave a testimony for Christ, the sweetness and glory of which will outlast the stars. What is there remarkable about this? Nothing at all, when you remember that two friends of Jesus, honestly and actually pleaded and claimed the promise of Jesus.

Oh, why is it that we halt in the acceptance of the sure promises of our dear Saviour? Why are we so fearful and the possessors of such feeble faith? May God forgive us, even tonight and now, for our pitiful, miserable unbelief!

4. Rebellion, Lack of Submission to God's Will May Be the Reason for Unanswered Prayer

This other word, I would briefly say, in explanation of unanswered prayer—and that is, our prayers are often unanswered because they lack submission to the will of God. "Thy will be done," must be in every acceptable, victorious prayer. His will is always righteous and best, and we are to be in harmony with that will. Above all else, let us seek to know God's will, and ever let us pray: "Nevertheless, not my will, but thine be done."

Long enough have I spoken to

you. Let us take the two thoughts of the text, and hide them in our hearts. Let us pray more, oh, let us pray more! To the last degree possible, let us be worthy intercessors, seeking thus to help continually our needy, sinning, suffering world. Let us pray more! "Ye have not, because ye ask not." And let us seek ever to pray in that way, and with that motive and spirit, that shall be well-pleasing in God's sight. Lord, teach us to pray! And may all the services of this proposed series of meetings be enveloped in humble, consistent, believing, victorious prayer.

Let me give you a promise that tells us how this meeting may be made glorious. It is from the seventh chapter of II Chronicles: "If my people, who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." Again and again, let us cry, "Lord, teach us to pray!"

THE CLOSING PRAYER.

Our holy, Heavenly Father, teach us to pray. Little do we know of this blessed, glorious privilege and duty, and poor has been our behavior with reference to prayer. Forgive us, we pray thee, for our neglect, our ignorance, and our disobedience. Summon us to prayer, O our God, and let us refuse to be dismayed, whatever our difficulties and experiences, since God delights to hear and answer prayer. Give us much of thy grace and light, that we may know how to pray as we should. And in all the services of these proposed meetings, go thou with us, we humbly pray thee, and so give us thy counsel and power, that we shall wholly do thy will in all the important days that are just before us. We ask it in Jesus' name. Amen.

(From the book, A QUEST FOR SOULS, copyrighted, used by permission. This book free, with subscriptions, has 379 pages, 24 sermons by Dr. Truett.)

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Try this Freshly-Packed, Guaranteed-Potency, all-Vitamin-Mineral Formula, containing 25 nutritional factors, not at the usual low cost of only \$2.35 for 100 tablets, but at the sensational limited-time offer of only \$2.35 for 200 tablets, over 6 months' supply—one a day is an adequate dose.

2	BOTTLES of 250	\$5.25
2	BOTTLES of 500	\$10.00
2	BOTTLES of 1,000	\$19.00

On Special Limited Time

2-FOR-1 SALE

This Offer good on first order only

Tests prove that no comparable, nationally advertised formula surpasses Plems in value and potency. They contain vitamin potencies that exceed minimum daily adult requirements.

Each Freshly-Packed, Guaranteed-Potency
 PLEMS Tablet Contains:

Vit. A	5000 USP un.	Cal. Panto	3 Mg.
Vit. D	1600 USP un.	Niacinamide	20 Mg.
Vitamin B-12	2 Mcg.	Vitamin K	0.2 Mg.
Folic Acid	0.3 Mg.	Vitamin E	1.25 I.U.
Vitamin C	50 Mg.	Biotin	1 Mcg.
Vitamin B-1	5 Mg.	Rutin	1 Mg.
Vitamin B-2	2 Mg.	Choline	10 Mg.
Vit. B-6	0.5 Mg.	Inositol	10 Mg.
Copper	1 Mg.	Iodine	0.15 Mg.
Calcium	143 Mg.	Potassium	5 Mg.
Iron	15 Mg.	Zinc	1 Mg.
Manganese	1 Mg.	Magnesium	10 Mg.
		Phosphorus	110 Mg.

For over 38 years Vitamin-Quota has saved money for doctors, hospitals and millions of families coast-to-coast. BUY IN CONFIDENCE! All orders supervised by Qualified Pharmacists.

PLEMS are sold only at the addresses below. Order C. O. D. or save all charges by sending check or money order. We pay all postage. MONEY BACK IF NOT SATISFIED.

CHECK POTENCY!
COMPARE PRICE!

YOUR PURCHASE IS
FREE
IF THESE SENSATIONAL
VALUES CAN BE
DUPLICATED
ANYWHERE!

For further protection and support of assays, all Vitamin-Quota products are manufactured, packaged and distributed under the direction of Registered Pharmacists.

PRESCRIPTION SERVICE

If you, too, have been plagued with high prescription costs, we can serve you to advantage and fill your requirements with every possible economy. Let us quote you without obligation.



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Dept. A-333, 880 Broadway, New York 3, N. Y., or
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Please send me my Special 2-FOR-1 Supply of PLEMS.

☐ 2 BOTTLES of 100 \$2.35 ☐ 2 BOTTLES of 250 \$5.25 ☐ 2 BOTTLES of 500 \$10.00 ☐ 2 BOTTLES of 1,000 \$19.00

I enclose \$_____

Name _____ (Please Print)

Address _____

City _____ Zone _____ State _____

Sales in Calif., add 4% to total of order